THE FIRST HALF CENTURY

of

ST. IGNATIUS CHURCH AND COLLEGE

by

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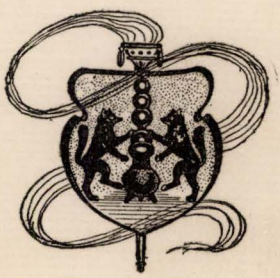

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CHURCH AND COLLEGE OF ST. IGNATIUS

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INTRODUCTION.

Although the first two chapters of the present volume cannot be considered as strictly forming part of the history of St. Ignatius College in the fifty years of its trials and successes, since both chapters treat of matters that antedate this period, no doubt is entertained that the indulgent reader will welcome their insertion. For, apart from any interest that they may have for those to whom any scrap of California's early doings is a source of sincerest pleasure, they serve to light up the history of the Society of Jesus in the years immediately preceding the establishment of St. Ignatius; the former of the chapters setting forth the manner in which the Jesuits acquired a home in the Archdiocese; the latter, giving an account of the first Jesuit College in our city, the weak and short-lived predecessor of the present vigorous institution.

The proffered story, unfortunately, can borrow nothing from the halo that surrounds the old Missions of our State, for St. Ignatius can claim no lineal descent from them; nor can it call on romance to add here and there its touch of beauty to the narrative, since whatever of romance lingered in the middle Fifties in San Francisco, was of the rougher and ruder form that might serve the purpose of the novelist but not that of the college historian. It cannot even depend for assistance on the poetry of Californian scenery and climate, for church and college had their birth among sand hills which have long since disappeared; and the sky beneath which they were born, while comparing favorably, and more than favorably with that of the great cities of our country, partakes more of the useful and the healthful than of the tender and the beautiful.

Curiosity, therefore, can find little to whet or to satisfy its appetite in the following pages which deal mainly with the humdrum routine of college life; love, and love alone for Alma

Mater, an interest in her well-being and well-doing, a reverent regard for the lives of former professors long since at rest in God's bosom, memories sanctified by the lapse of years, appreciation of the good wrought solidly though unostentatiously in the heart of youth, will alone suggest the perusal of a volume which was written for its friends. The kind indulgence of these will overlook its many defects, and find an interest in details which, trivial to others, are intended solely for their eyes.

For assistance in the work, sincerest thanks are due to the Most Rev. George Montgomery, D. D., who kindly permitted the use of the Archiepiscopal Archives; also to Rev. Robert E. Kenna, S. J., lately President of Santa Clara College, who has generously allowed the use of those committed to his care. For various favors we are indebted to Rev. S. M. Brandi, S. J., of Rome, Italy, and Rev. J. M. O'Sullivan, S. J., of Santa Clara College. For the letter of Rev. Fathers Nobili and Accolti to Very Rev. Father Gonzalez, the thoughtful kindness of Rev. Father Zephyrin, O. F. M., Old Mission, Santa Barbara, deserves the credit. Nor must Messrs. James R. Kelly, John Egan, Robert Dorland and Professor W. J. G. Williams go unmentioned; to all of whom the writer is indebted for various details concerning the olden time. With due appreciation are to be mentioned the editor of the *Monitor,* Mr. Thomas A. Connolly, who has, with much courtesy, facilitated the use of the files of his esteemed paper, and his assistant, Mr. William R. Moore, who in many ways has given valuable aid.

We must also thank Mr. Charles O. Miller for faithful assistance, and Mr. Charles B. Turrill, his partner, for an interest in the work which we can never duly repay. Nor must Mr. C. E. Watkins be forgotten, who has placed his old-time views of our city at our disposal with a generosity which causes us to regret the more that age has afflicted with blindness, eyes to which we owe so much.

Lastly, for the finish of our volume, we are indebted to the taste and personal interest of Mr. Alfred Mudge, on whose experience and ability we have relied, and, as our readers will gladly acknowledge, have not relied in vain. Others, too,

have contributed in various ways to lighten a work in which little success has often been the result of much labor; and to all and each most grateful thanks are rendered.

As suggestion has been made that it would be desirable to indicate where the various documents quoted may be found, we have adopted the following plan: one * will designate the Archiepiscopal Archives; two **, those of St. Ignatius; three ***, those of Santa Clara.

An appendix to the work will contain the original text of some of the documents, as also some other matters that may be of interest to our friends.

St. Ignatius College,
San Francisco, October 15th, 1905.

The First Half Century

CHAPTER I.

The Coming of the Jesuits to San Francisco.

On the 30th of April, 1846, the Rt. Rev. Francis Garcia Diego y Moreno, the first Bishop of California, passed from the sorrows of earth to the joys of Heaven. Ceaseless labors had undermined his constitution and bitter woes had preyed upon his heart; and, while ready at his Master's beck still to live and labor, no one could blame him that he welcomed rest. The missions, the pride of his Order, were little more than names; their neophytes disbanded; their homes and lands plundered; the glories of the olden days were shrouded in the darkness of the present; and vainly had human eye sought to pierce the denser gloom of the future.

Before he died, he appointed the Very Rev. José M. Gonzalez Rubio administrator of the diocese during its vacancy, and the appointment was ratified by the Chapter of the Cathedral of Mexico, the Archiepiscopal See. The selection was in many ways a happy one. Father Gonzalez was a man of broad mind and brave heart, an honor to the Order of St. Francis, of which for many years he had been and continued to be a distinguished member.

Paint as fancy may in somber colors the sad state of the religious decay in California in those days, and it will fall far below the reality; but we need no touch of fancy's magic power to sketch the picture for us, since we have the calm official statement of Father Gonzalez himself. It is contained in a circular letter directed to the faithful of the diocese and is dated May 30th, 1848.

* "We, Fr. José Maria de Jesus Gonzalez Rubio, Apostolic Missionary Preacher of the Regular Observance of our Holy Father, St. Francis, and Capitular Vicar, Administrator of this diocese for the holy metropolitan church,

To all the Beloved of our flock, health and peace in Christ, our Lord.

From the day on which, despite our unworthiness, we found ourselves obliged to take upon our weak shoulders the heavy

burden of the administration of this diocese, we have never ceased in God's presence, to pour forth most humble supplications for the welfare and prosperity of this dear flock entrusted to our care; nevertheless, the weight of our sins, doubtless, has prevented the Lord from giving ear to us and laying aside His just displeasure. Day by day we see that our circumstances grow in difficulty; that helps and resources have shrunk to almost nothing; that the hope of supplying the needed clergy is now almost extinguished; and, worst of all, that through lack of means and priests, divine worship throughout the whole diocese stands upon the brink of total ruin.

Alas! is it perhaps that on the part of this people, the divine praises, the exercises of piety, of sanctification and of religion, the homage that should be paid God in his temples, are so neglected or rendered so lukewarmly and imperfectly that they are no longer acceptable to Him? Alas! have the malice, the corruption, the sins of the people, already filled up their measure and exasperated Divine Justice? Ah! may it not happen that the tree of religion planted here by the sweat and fatigues of so many zealous missionaries, may be transplanted elsewhere, where it will yield more abundant fruit? Oh! how we should fear, dearly Beloved, a chastisement so dread! a chastisement the greatest assuredly that could befall us from Heaven's anger, which, it would seem, we already begin to experience, since God in his inscrutable judgments has, for the past few years, allowed that in this our country everything should be thrown into confusion; that the greater part of the missionaries should die or abandon the country, while I have no hope of replacing them; that religious education should day by day disappear; that, of the pueblos, some should be destroyed and others totally abandoned, deprived of the administration of the sacraments, of priests, of public worship; all lacking in good morals and hedged round with the most dangerous forms of seduction? What will be their lot? I indeed know not; nevertheless we most assuredly hold that if among the inhabitants of this State religious ignorance increases, if charity grows cold and faith weakens a little more, such persons will, at the first attack, plunge into spiritual blindness, either in the form of infidelity, or protestantism, or religious indifference and complete forgetfulness of God."

The good pastor then goes on to indicate the means best suited for appeasing God's righteous anger. He exhorts to repentance and prayer; to a sincere change of heart; to devotion to Mary, especially on the approaching feast of Our Lady of Refuge, chief patroness of the diocese. In virtue of special faculties by which thrice each year a plenary indulgence could be granted to the sincerely contrite of heart who would confess and communicate, he concedes one for the present occasion. His letter is dated at Santa Barbara.

The prospect certainly was far from encouraging. Times past had been bad, but what was to be expected from the future? It is a strange coincidence that the date of Father Gonzalez' letter is the very day on which at Queretaro, in Mexico, the ratification of the treaty ceding California to the United States took place. The old had gone, never to return; the new—here was the problem for the good Vicar—was there a new? It was evident that without a clergy, religion must perish. There is no life without the means of living, and the means of Catholic life are the sacraments instituted by Christ. These sacraments demand the Catholic priesthood; whence was the priesthood to come? This was the thought that Father Gonzalez turned over and over in his active mind; this was the subject on which with tears and earnest prayer he besought light from on high; until, on June 13th, 1849, we have from him a circular letter as admirable for the comprehensiveness of its views as for its clearness and simple beauty:

* "We, Fr. José Maria de Jesus Gonzalez,

To all our dearly beloved flock at present residing in this diocese, health and peace in our Lord Jesus Christ.

From the day on which Divine Providence, in its inscrutable decrees, disposed that we should bear the heavy and delicate burden of the administration of this diocese, we have ever kept before our eyes our chief and most important duty of providing you with evangelical laborers, who, by their sound doctrine, edifying conduct and apostolic spirit, would bravely uphold in this diocese of California the noble edifice of the religion of Jesus Christ; nevertheless, the various misfortunes that have befallen us, the immense distance that separates us from sources of sup-

ply, the deplorable poverty in which we find ourselves, have been so many obstacles rendering it impossible for us to carry out fully our sacred purpose.

Of late we have beheld with sorrow these same causes reviving, attended by circumstances that bring in their train increased difficulties. Could we remain cold spectators of evils that threaten a flock so dear to us? Could we be true to the grave obligations that bind us to the sacred Church of California, by abandoning to the chance course of events our solicitude, until some easy and suitable occasion should present itself of regulating our conduct in regard to the pastoral care that presses on our shoulders? No, dearly Beloved; your salvation and spiritual happiness imperatively demand that in proportion as your evils multiply, we should redouble our weak efforts to supply a remedy.

It is our duty, therefore, to devise all possible expedients for providing this diocese with the many priests it needs, that divine worship may not fall into decay, and that your spiritual wants may receive proper care. But how solve a problem so difficult? How overcome the very serious obstacles that thwart us in the obtaining of a good so much desired? Behold, dearly Beloved, the most difficult problem that faces us in these unfortunate times. You are all aware, for the fact is so well-known that none can be ignorant of it, that in this diocese of California, the Clergy has been made up of the Reverend Missionary Fathers of the holy Order of Preachers, and of the Apostolic Colleges of San Fernando and Zacatecas; but these have diminished so notably in numbers that to-day but a very few remain, and these, bent under the weight of years, and toils, and infirmities, and so utterly heart-broken, that there is no prospect of relief.

Not long ago, it is true, some help reached us in the persons of a few secular priests; but their fewness is such that it cannot supply one-eighth of the places urgently calling for the exercise of their holy ministry. Whence, therefore, shall we furnish ourselves with the needed clergy? Will it be from the Apostolic Colleges that have founded and sustained religion in this country? Evidently not; for the circumstances of the times have so lessened their numbers that they can scarcely attend to the needs of their own seminaries. Will it be from the secular clergy of the other dioceses that depend upon this same Metropolitan See?

Evidently not; for among us there is not even one ecclesiastical benefice with which to supply them with a living, and even were there such benefices and rich ones at that, the various bishops have more than they can do to provide for the needs of their own respective flocks; and though certainly most anxious, are unable to assist us. Can the clergy required be formed here? Surely not; for a new country like ours, without colleges, and ill-furnished with even primary schools, cannot produce youths or well-instructed persons who will aspire to the priestly state; and even were there an abundance of such literary institutions, the impossibility would still continue, of calling into existence a clergy sufficient to meet the urgency which the destitute condition of so many parishes creates.

Whence, therefore, shall we provide ourselves with properly instructed priests, zealous men, and in numbers proportioned to the actual needs of the country? From Europe alone. In Europe there are plenty of priests who are ready to come. But where are the funds, where the revenues to enable us to bring them? Here, in California, the Church is entirely destitute of means; for even the sources of revenue which it formerly possessed in the Mission system that obtained here, and the aid derived from the Pious Fund and such like sources, have all disappeared.

What, therefore, after trust in God, remains to us? One resource alone—your charity. Ah! dearly Beloved, if this human resource fails us, if in it we do not find the support needed, believe me, I say it with pain, your spiritual needs will remain uncared for, divine worship will be destroyed, religion itself will disappear, and with it all true happiness in this present life, and all the happiness of life eternal.

But no; this will not be; for we are confident that the Lord will regard us in His mercy. We trust, moreover, your pious generosity, and are confident that in it we have a sure means of realizing the noble and important project which, for so long in the past, has been the object of our desire, the bringing hither, namely, of a sufficient number of excellent priests who will edify you by their lives, instruct you by their learning, and, inflamed with zeal, help you in every way by their sacred ministry.

To attain this all-important end, dearly Beloved, and trusting to your generosity, no sooner had we assumed the charge of

this diocese than our first care was to call to our aid the noble priests of the Congregation of the Sacred Hearts of Jesus and Mary. In fact, His Lordship, Bishop Maigret, has sent us Fathers Lebret and Holbein, who are actually laboring in this diocese, and through them we have begged of His Lordship, Bishop Bonamie, some more Missionaries, who, I hope, will soon arrive.

Yet what are a few evangelical laborers when there is question of maintaining divine worship in so many churches? of administering the sacraments in so many pueblos? of carrying on the Christian and careful education of so many children? and of bringing into the bosom of Mother Church so many Gentiles? In so extensive a diocese we need at least forty Missionaries; but in order that we may get them, we must first of all collect a fund sufficient to pay the necessary expenses of travel, maintenance, etc. What will the diocese do bereft of all such aids? I have already told you, dearly Beloved; nothing else is left us but to appeal to your generosity. Wherefore, dear Christians, all you that dwell in this diocese, if you truly love Jesus Christ and his holy religion, if you desire it to strike deep root and flourish among us, if you wish it to sanctify your souls and help them on the road to heaven, you must with liberal hand supply the needed helps. Let every one according to his piety and generosity give spontaneously what he can. Divine Providence, perhaps, wishes only to put your generosity to the test in order to bestow on us a complete remedy for all our spiritual needs.

We doubt not for a moment, dear Brethren, that you will take in good part this manifestation which we make of our feelings and ardent desires, and that you will aid, in every manner possible, the grand work which we have proposed to you. Well do we know your piety and generous sentiments, and hence abstain from advancing those reasons and indulging in those touching exhortations which are wont to be employed in appealing to public charity.

What indeed could we say to you? Is it that there is question of your own welfare? of the honor and worship of God? of the glory and progress of your country? All this you already well know, and we are confident that you will obtain it. Truly

PENINSULA OF SAN FRANCISCO

would you have just cause to be offended with us, were we to attempt to convince you that the matter in hand is the most useful, the most pressing, the most necessary, the most in harmony with your desires, your Christian profession, your true happiness eternal as well as temporal. It is enough that we have shown you that the religion of Jesus Christ cannot, without your co-operation and sacrifices, exist longer in this country; that divine worship, without priests and a sufficient income, can no longer continue; that the administration of the sacraments, the education and training of youth, and, lastly, the conversion of the Indians, cannot be brought about without evangelical laborers who consecrate their talents, their labors, and even their very lives to these noble purposes.

Consider, dear Brethren, all this, and act conformably to your well-known piety and liberality."

The letter ends with the appointment of Fathers Ramirez and Holbein as collectors, and makes a final appeal to the faithful to give what they can towards "a work so important, so sacred, and so pleasing to our Lord.

Given at Santa Barbara, properly signed and countersigned, June 13th, 1849.

FR. JOSÉ MARIA DE JESUS GONZALEZ."

Neither bias, nor ignorance of the true state of affairs, nor fanciful exaggeration, nor narrow-mindedness can be urged against the author of the preceding letters. He stated things as they were, and as they were known to be; too public to be disguised, and too urgent to permit of delay in putting the needed remedy, if religion was to be saved. The old line of heroes formed in the Apostolic Colleges of San Fernando and Zacatecas had, by death and religious proscription, been reduced to a remnant; most of the survivors were old and feeble, and disheartened by the new condition of affairs consequent on American annexation. No help was to be expected from the colleges; no help from the dioceses of Mexico; the formation of a native clergy was a chimera; the generous Congregation of the Sacred Hearts of Jesus and Mary was ready to do its utmost, but the work was vast, and exceeded its power of supply; priests could be obtained in Europe, but the necessary expenses of travel and

support must be assured, and there were no funds; in such circumstances can we wonder that when the hope of obtaining the services of the Jesuits of Oregon was held out to the zealous Vicar, he welcomed it as an unexpected means of at least partially solving a problem which, humanly speaking, had seemed insoluble? The priests were near at hand; experienced missionaries; belonging to an Order to which the Order of St. Francis has ever been dear; who would supply and educate their own subjects without burdening the diocese; and who seemed but to be entering into their own, for from them had the zealous Franciscans inherited the missionary field of Upper California. But we must go back to the preceding autumn to trace the course of events by which the attention of the Vicar was directed towards the Jesuits.

In the autumn, therefore, of 1848, Rev. Father Brouillet, Vicar-General of the diocese of Nesqually, Oregon, landed in San Francisco. The fame of California's gold fields had spread far and wide, and the thought naturally suggested itself to him that there would be many Catholics among the miners, to whose generosity an appeal might be made in favor of a diocese which was heavily burdened with debt. Father Brouillet landed, but did not proceed to the mines. True priest that he was, the spiritual destitution of the inhabitants of the town which he found springing up as by magic, appealed more forcibly to him than the material wants of his diocese, and he set himself to work to do all that untiring charity could, for the motley and ever-changing population that poured in from every clime.

A few months later, Father Antoine Langlois joined him. The new arrival was a Canadian priest on his way to Canada to enter the Society of Jesus. He had labored zealously for some six years as a secular priest in the missions of the Northwest, and feeling himself drawn to a religious life, requested permission to become a Jesuit. His petition was favorably considered; but, as there was no novitiate at hand, it was judged wise that he should return to Canada, there to undergo the usual probation. To Father Langlois, Father Brouillet appealed for assistance. The field was ample, the need urgent, but the would-be-novice did not consider himself free to interrupt his journey without the permission of those whom he already considered his superiors.

He therefore submitted the case to Father Michael Accolti, the Superior of the Jesuit residence at Willamette, and received as answer that, for the present, he should labor in San Francisco, and leave the future in God's hands. Thus reinforced, Father Brouillet devoted himself with increased zeal to the furtherance of religion in what was to be the metropolis of the Pacific Coast; though he felt that, as soon as he could turn the work over to others, justice to his own diocese would necessitate his return thither. Both he and Father Langlois, therefore, turned their eyes to the Jesuits in Oregon, and besought Father Accolti to come in person and bring some of his brethren with him; for the spiritual harvest of the Lord was great in California and the laborers, especially for English-speaking residents, were themselves only. These early beginnings in our city and their difficulties, we have from the pen of Father Langlois in the manuscript entitled "Ecclesiastical and Religious Journal for San Francisco," a document preserved in Santa Clara College.

*** "The first mass said in the Mission established in the city of St. Francis Xavier was on June 17th, 1849, the third Sunday after Pentacost. Father Brouillet, Vicar-General of the Bishop of Walla Walla, in Oregon, came to California the preceding autumn, in the interests of the Mission of Oregon, and, occupied after a time as the only priest who could speak the language of so many strangers coming from the United States, Ireland, etc., etc., he was specially charged to yield to the wishes of the citizens, and labor towards the building of a church, and hold divine service therein. A beginning was made by the purchase of a piece of ground 25 by 50 varas, after he had called the more zealous Catholics together and opened a subscription of five thousand dollars to pay for the lot and the building to be erected on it.

This building was constructed so as to contain as many persons as possible, care being taken to avoid anything that might narrow or divide it. Its walls and ceiling were covered with white cotton cloth. Some ladies adorned its little altar. Afterwards we took up our abode in the attic, viz: Father Brouillet, Father Langlois, who had come some months previously from Oregon, and Capt. A. Raballon, a friend of the Fathers, who

had resigned the command of a ship of which he had tired. He had sought rest in the bosom of religion, which by the protecting, and the bringing, and the aiding of missionaries, he had propagated in the Islands of the Pacific Ocean; and even here he employed himself in arranging the house, etc.

During the week, Father Brouillet departed for Santa Barbara to visit Rev. Father Gonzalez, Superior and Administrator of the diocese of California, *Sede vacante,* that he might treat of the interests, moral and temporal, of the whole country. He was absent two months and a few days. During this time our good Captain died, leaving a considerable sum as a legacy to the church which had taken care of him and which was called upon to arrange all his affairs.

Religion now began to be practiced a little in spite of the natural obstacles thrown in its way by the thirst of gold; gold, of which all had come in search from every part of the globe; in spite, moreover, of the drawbacks of uncertain employment, of various inconveniences, of the intermingling of people, strangers to one another, and this in tents for a considerable number; in spite of the temptations of bar-rooms and saloons on every hand for the multitudes that frequented them, to amuse themselves, drink and spend their time; in spite of the smallness of what was at once church and residence, and the poorness of its exterior; all taken in conjunction with the shortcomings of its curate (Father Langlois himself was the curate), who was called upon to speak English, Spanish and French in the same sermon, that he might be understood by all; as well as the lack of the time needed to go and invite Catholic households to church, and let them know *that it was possible for a person to save his soul in San Francisco."*

The italics of the last sentence are the good Father's, and were doubtless inspired by the host of difficulties with which he battled. The account calls for a momentary digression inasmuch as in it, Father Langlois speaks of the city of San Francisco as the city of St. Francis Xavier (San Francisco Xavier) in place of St. Francis of Assisi, the Seraphic Founder of the Franciscan Order. To explain the title by a slip of the pen cannot be maintained, since Father Langlois elsewhere uses the

same expression; to suppose ignorance, is to suppose ignorance of the grossest kind. Who could be unaware of the St. Francis in whose honor the bay had been named? But how then explain the title? A few words, we think, will suffice. Although the children of St. Francis had named the bay after their Holy Founder, they had named the Mission established on its shores "Dolores" in memory of the Sorrows of the Virgin Mother. This foundation had nothing to do directly with the settlement from which the present city has sprung, and which was called Yerba Buena until January, 1847, when Alcalde Bartlett issued a decree changing the name to San Francisco.

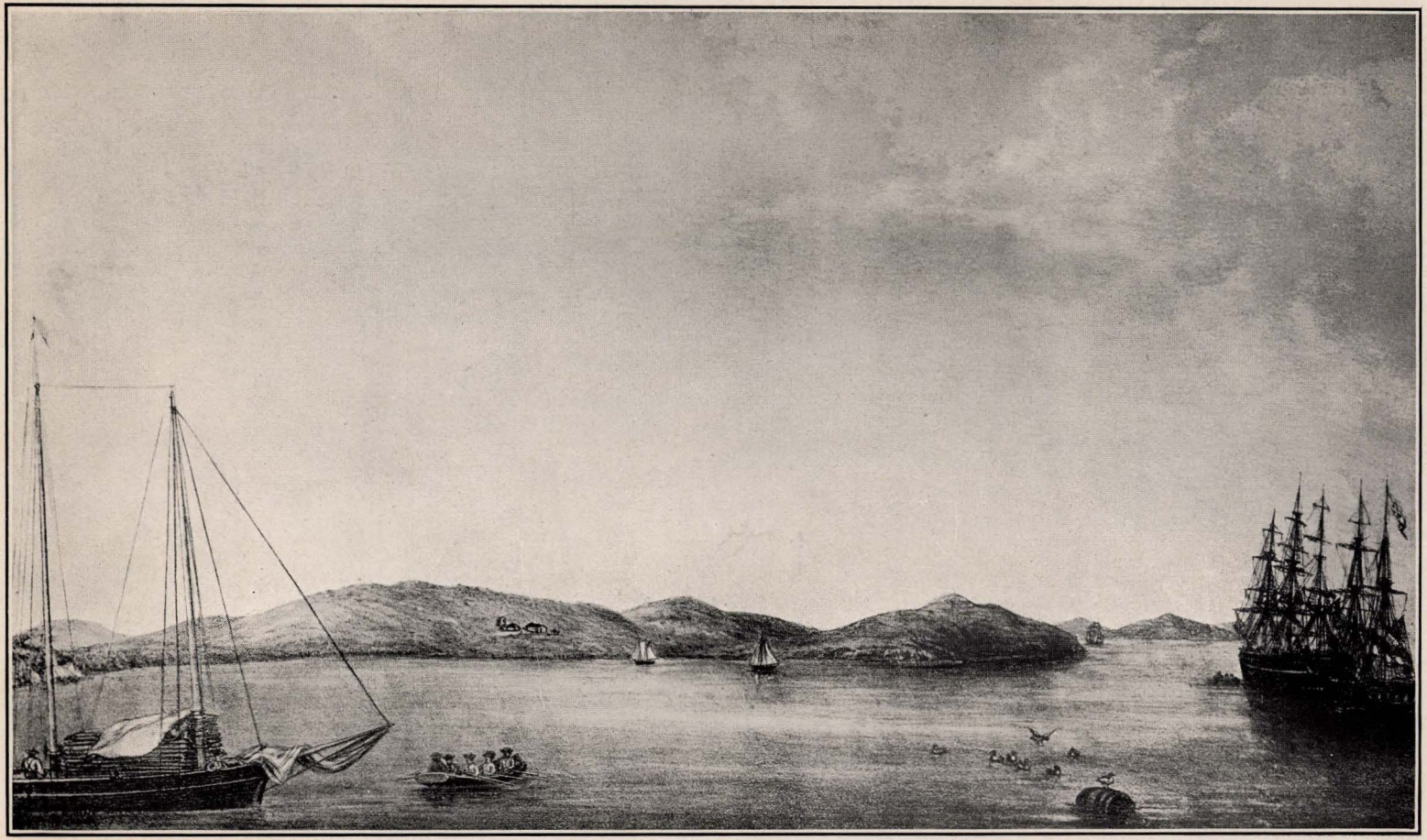
Neither was Yerba Buena an old city at the time of Father Langlois' arrival, for its first house had been built on the south side of Clay Street a few feet west of Dupont, in July 1836, by Mr. Jacob P. Leese. The accompanying view from an early lithograph will doubtless be of interest.

While, therefore, the title of the bay had long been consecrated by usage, the title of the town was of recent origin, and imposed by the will of one man. The town was named after the bay; the bay, after St. Francis of Assisi; as a natural consequence, town and bay should have the same patron. But he who by his office could give a new name to the town, could not reach the private devotion of its inhabitants. The official name must remain San Francisco (St. Francis) but the civil government, under American rule, was not specially concerned in discriminating between the various saints of that name; and so Father Langlois considered himself free to designate the spiritual protector of the city; the more so, as we shall see, as Vicar for the northern part of the diocese the administration of ecclesiastical affairs belonged to him. Now, as missionary, his special patron had been St. Francis Xavier, the Apostle of the Indies. As an accepted novice of the Society of Jesus, his special devotion was naturally towards the Jesuit saints; San Francisco was calling as earnestly as Goa or any other East Indian city for the missionary zeal of a Xavier, and by putting it under his protection Father Langlois at the same time satisfied his devotion and hoped to obtain the graces of which he stood so much in need. We are not defending his action; we

are merely explaining it. The fervor of a novice is proverbial for its warmth, not for the maturity of judgment which guides it. The title, therefore, was neither unintentional, nor the result of ignorance, but was the product of the novice devotion of Father Langlois' heart.

But to take up the broken thread of our narrative. Father Accolti would gladly have hastened to bring whatever spiritual succor was in his power, had he been free to do so; but he, too, depended on higher authority, and various permissions had to be sought and obtained, before he could prudently take definite steps in the matter. He himself will tell us in a Memorial on the subject, how he proceeded in the matter and brought it to a happy conclusion.

** "I wrote," he says, "to Very Rev. Father General Roothaan, I wrote to the Provincial of Missouri, I wrote to Father De la Peña, the Superior of Chile. But, considering the difficulty of communication, the affair could not be arranged in a short time. In the meantime I did not lose heart; and while, on the one hand, I urged Superiors to send me or others to California, I ceased not to send words of hope for the future to Fathers Brouillet and Langlois, lest they should grow disheartened and think no more of our Order. Knowing, however, that they were only subalterns and mere assistants in California, and as such were dependent on the ecclesiastical Superior of the diocese, Fr. José Maria Gonzalez, a Franciscan, a pious and learned man who had been Vicar General under Bishop Garcia Diego, I begged them to assure themselves of his good pleasure in the matter, for I did not wish that I or others of Ours should enter, as intruders or adventurers, a country into which, from the time of its suppression, our Order had not been readmitted. In answer, Father Brouillet sent me an extract from a letter written him by Father Gonzalez. A year and more passed in these fruitless negotiations and in all this letter-writing, until the Mission of New Caledonia having been broken up, Father Joset recalled Father Nobili, its founder, and sent him to Willamette. At the same time he bade me make my month's retreat and afterwards my solemn profession in the presence of the Father, and commanded that when this was over, both of



YERBA BUENA IN 1836. HOUSE OF MR. LEESE

us should start for California and leave the residence of Willamette temporarily in the hands of Father Menetrey. . . .

We prepared ourselves for our voyage; and although we embarked at the end of October, on the day sacred to the memory of Blessed Alphonsus Rodriguez, we were unable, on account of contrary winds, to set sail before December 3rd, 1849, on which day, the winds veering in our favor, we reached with rapid course the object of our journey, arriving on the night of December 8th, so that the next day we were able to set foot on the longed-for shores of what goes under the name of San Francisco, but which, whether it should be called madhouse or Babylon, I am at a loss to determine; so great in those days was the disorder, the brawling, the open immorality, the reign of crime which brazen-faced triumphed on a soil not yet brought under the sway of human laws. . . .

In San Francisco we found Father Langlois only, who, single-handed, struggled in the midst of a storm of contradictions and difficulties of every description; the Vicar General, Father Gonzalez, who resided in Santa Barbara more than 300 miles distant, having made the good Father, Vicar for the whole of the northern part of Upper California. Father Brouillet had already set out for Oregon, and we passed each other at sea, having scarcely time to salute each other from the quarter deck."

The Jesuits had landed in San Francisco when their help was most needed. Even three priests were few to attend to the spiritual wants of such a community where human passion too often ran riot unfettered by the laws of God or man. Not that all was bad, for human nature never is so; but that vice was open and drew the many along in its intoxicating whirl. In the hearts of some, the sterner virtues rudely tried took deeper root and spread abroad a rarer fragrance, like wild flowers that thrive best in the forest and find nourishment and moisture in the clefts of the stubborn rock. In the hearts of a number, a code of justice primitive, and rude, and restricted to the more necessary relations of human life, was still in force; but the tenderer and more delicate virtues of religion and piety were

necessarily doomed to suffer, where the restraints of life were few and dissipation was commonly the watchword of the hour.

The Fathers had come under happy auspices. They had arrived on the feast of the Immaculate Conception, under which title California with the rest of the Union was one day to be consecrated to Mary; and they had started for San Francisco on the feast of St. Francis Xavier, whom Father Langlois had chosen as the city's patron. In this Father's Journal, of which I have already spoken, the arrival of Rev. Fathers Accolti and Nobili is jotted down under date of December 11th; but apart from the fact that Father Accolti expressly mentions the 8th, the discrepancy is easily accounted for by taking the 11th as the day on which the item was entered; for the writer tells us that he was recovering from an attack of inflammation of the face and eyes, a condition of affairs which naturally would have prevented the use of the pen.

The statement that Father Langlois was alone, is also borne out by the same document; for from it we learn that Father Brouillet had left for Oregon on the night preceding the coming of the Fathers. The other statement made, however, that Father Langlois was Vicar at the time, may be open to some doubt. It is certain that the formal document constituting him such, did not reach him until March 28th, 1850, and that its publication was made on the 31st, as his Journal clearly states.

*** "On Sunday, March 31st, the festival of Easter, the above appointment (that of Vicar) was read in Spanish, French and English at the three different solemn masses celebrated for the benefit of the three nations.

After it had been read in English at the last mass, the Rev. Father Accolti, S. J., and Father Coyle, a secular priest, assisting, the profession of faith and the oath of fidelity, such as are prescribed by the document aforesaid and contained in the Roman Pontifical, were pronounced on the steps of the altar by me, the undersigned priest, the Rev. M. Accolti above mentioned acting as the ecclesiastical authority prescribed.

ANTOINE LANGLOIS, Priest,
Vicar Forane."

It may have been, however, that Father Brouillet on his return from Santa Barbara, had brought with him a verbal

appointment from Father Gonzalez, and that the official document was forwarded later. This certainly is not improbable as Father Brouillet must have informed Father Gonzalez of his return to Oregon in the near future, and the need of some ecclesiastical authority in San Francisco to settle on the spot, cases that were sure to arise.

Copies of the appointment were soon made and sent to the clergy over whom the new Vicar had jurisdiction, and the smallness of the number in the large territory covered, painfully emphasizes the need of priests. They were Rev. Prudencio Santillan, Mission Dolores, San Francisco; Fra José Maria del Refugio Suarez del Real, minister of Santa Clara and San José; Fra Antonio Ansar, President of the Northern Missions, and pastor of Santa Cruz and San Juan Bautista; Father José Maria Pinyero, ministro interino of the Pueblo of San José de Guadalupe; Don Antonio Ambris, minister from Monterey to San Antonio; Fra Ignacio Ramirez de Areyan, Monterey; Rev. Abbe Dubet, San Rafael; Rev. Stanislas Lebret, pastor of Sonoma. The last named was a member of the Congregation of the Sacred Hearts of Jesus and Mary.

We will not vouch for the correct spelling of every name, for Father Langlois' writing is none of the best; we have done what we could to decipher it and must rest content with the effort.

Father Accolti, as we have seen, even before leaving Oregon for California, had received through Father Brouillet the invitation of Father Gonzalez; now, however, that the Fathers were actually in the diocese, it was only proper that they should inform the Administrator of their arrival, and obtain from him a more formal and explicit approval of their presence. On the 15th of January, 1850, therefore, Father Accolti wrote Father Gonzalez and received in answer the following most flattering reply:

** "SANTA BARBARA, Mar. 5th, 1850.

Rev. Father Michael Accolti,

Esteemed and Respected Father:

With unspeakable satisfaction have I received your most welcome letter dated January 15th and written in San José. I

answer it by saying that I give infinite thanks to God, our Lord, for the singular favor that he has deigned to confer upon this people in the arrival, so opportune, of your Reverence and a worthy associate to help me, by the exercise of your holy ministrations, in correcting the morals of my flock, in the education of youth, and the preservation of the Catholic worship throughout this vast diocese committed to my care. I give thanks, after God, to your Reverences for the will no less ready than good, which you show by employing your talents, your zeal and worthy services in this diocese, which is as destitute of every help as it is weakened in morals and beset with dangers.

Already through Rev. Father Brouillet, have I expressed my earnest desires that two colleges of the Society of Jesus should be established here; one in the north where you are, and another here in the south. With this object in view your Reverences were invited to come; some donations were solicited for the founding of such colleges; but, as the offerings contributed up to the present, are small for so great an enterprise, I insisted with Father Brouillet that he should urge you to come, since your presence and the influence that you would acquire by the exercise of your ministry, would be the most efficacious means for bringing about the foundation of the two colleges desired; for, I repeat, the presence of your Reverences will dissipate many prejudices, and move the hearts of those who are able to aid, with their donations, so holy a work.

Your Reverence is well aware of this, and so I cannot understand how in your very acceptable letter which I am answering, you express a wish to know in explicit terms my will in regard to the establishment of the Society of Jesus here. I desire it and have yearningly desired it; I have begged it of God with earnest pleadings; and as soon as I can assure myself that your Reverences have collected from the people of the diocese, sufficient money for the foundation of the first college, and that you have permission from your Superiors to found it, I am ready to send you in writing and in the prescribed form, the corresponding permission of this diocesan authority. I know that what I have said is sufficient for yourself and your worthy companion to stir you up to labor assiduously in the undertaking, certain, as you are, of the sincere and efficacious will

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with which I not only approve it, but shall also co-operate towards it, so far as my poverty will permit.

On the first of last month I sent your Reverences the necessary faculties empowering you throughout the whole diocese, and in all languages with which you are conversant, to preach the holy gospel, hear the confessions of men and women, with the other powers which you have already seen, and which I beg of you to use for the public edification of this my flock, reaching what pueblos and places you can, preaching everywhere salutary repentance and the kingdom of God; in due accord, of course, with the parish priests proper, or other priests to whom such pueblos and places are entrusted, and with their permission.

Strangers have not been wanting, who, despising the priests of the country, have desired to build a church apart, and have it attended by priests of their own tongue. Such pretensions, though based upon some specious reasons, have, to some of the parish priests, savored of *schism*. I, who hate every division, and whose most earnest desire is that all who live in any place may acknowledge, respect, and honor the Pastor who is lawfully placed over them, would indeed wish to have priests well versed in all the tongues spoken in the country; but this I cannot have, and hence I pray and charge your Reverences that wherever you celebrate the holy mass, preach, hear confessions, etc., you will do so in the parish churches only, announcing the language in which the sermon will be that day in order that all who speak that language may come to hear it; and so all, without distinction of tongues, will become accustomed to recognize one only Church, one only Pastor, as is but proper and as they are in duty bound.

Wherefore, in order to avoid any jealousy or distrust on the part of the priest to whom the pueblo of San José is confided, I beg of you not to exercise any of the functions of the ministry except in the church of the place; and, in order to bring about and strengthen the perfect union of all the faithful without distinction of tongue or nationality, and in order to preserve peace, harmony and good will with the parish priest, as is very necessary, I pray you most affectionately that you will forego the convenience that you would enjoy in the building of a public chapel in which you could exercise your ministry. Let us

wait for a more suitable time, namely, when you will build your college with its proper church, and then these towns of California already well instructed in the unity of one only Church, will not look on it as strange that your Reverences have your own; for they will already have been taught practically that all the faithful without distinction of language have but one pastor, but one church in which they gather, and that particular oratories prejudice in nothing pastoral rights.

The prudence and wisdom of your Reverences will see that this, for the moment, is most necessary in order that inconveniences and jealousy on the part of the pastors may be prevented.

I should take it as a great favor if your Reverences would ask of your Father General, two excellent priests who could come to the city of Los Angeles situated in the southern part of California, where the foundation of a college is of great importance, and where the people have made an offering of the land necessary, and have given some donations which, with the presence of two Fathers, would quickly be increased by subscriptions; and with God's help, the desired foundation would be effected.

Kindly present my regards to Rev. Father John Nobili, and rest assured that you hold at your service the affection of your sincere servant,

FR. JOSÉ MARIA DE JESUS GONZALEZ."

Father Accolti had desired an explicit approval of the entrance of the Society of Jesus into California, for he knew that in the vicissitudes of time and the coming and going of generations, the day might come when such formal approval would be of the greatest value; and while the affectionate soul of Father Gonzalez seems to have felt a little that he should be requested to state again an approval which was already so well and publicly known, he takes the occasion to go far beyond what was asked of him, and states "that he had insisted with Father Brouillet" that the latter "should urge the Fathers to come," and that "their coming had been the object of his earnest prayers." Not only, therefore, does he expressly

approve of their presence, but he states what means, human and divine, he himself had used to bring them.

On April 9th, Father Accolti and Father Nobili sent a joint letter of thanks to Father Gonzalez. Their letter is evidently, in part at least, an answer to the letter of Father Gonzalez just cited, though a former letter of February 1st is alone explicitly mentioned. Both letters were doubtless of the same tenor, so that the one, in great measure, would be a copy of the other; but this was to be expected from the circumstances of the time. To ensure delivery, important letters were often sent by different routes and sometimes different copies of a letter were sent at different times; thus we shall easily reconcile the discrepancies regarding dates which we find in Father Accolti's and Father Gonzalez' letters. The original of the following is in Latin and is preserved in Old Mission, Santa Barbara. The translation is from a copy kindly forwarded by Rev. Father Zephyrin, O. F. M.

"SAN FRANCISCO, Apr. 9th, 1850.

Very Rev. and dear Father in Christ:

The letter which your Reverence penned on February 1st, did not reach us until the middle of March, a little late indeed, but nevertheless at a most opportune time, since in it we received faculties enabling us to labor among the faithful by preaching and exercising the other duties of the ministry, now especially, when by the laws and customs of Holy Church, Catholics are obliged to approach the sacraments of Penance and Holy Eucharist.

In order that, with greater ease and fruit, we may afford the needed help, we have determined to go for a few days, and to go without delay, to the more distant towns that are destitute of priests; and the more so, that already from various places have the prayers and earnest requests of many persons reached us, of those especially who are destitute of priests who speak their language, and who have begged us to afford them the desired opportunity.

As regards the letter of your Reverence, words cannot express the joy with which it was received, nor the gratitude of heart with which it has been read; for, in it, your Reverence

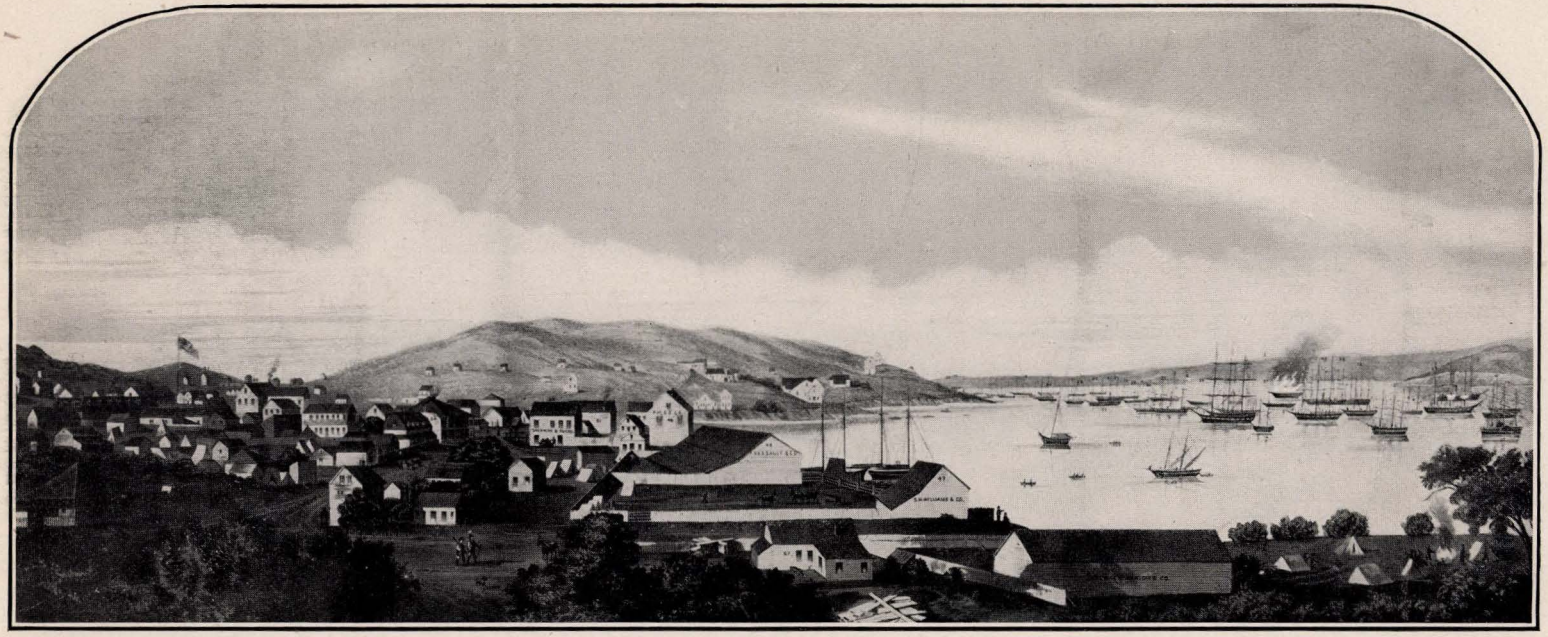
has been pleased to bear solemn witness not only to your good will regarding us personally, but to the feelings of affection with which you embrace our whole Society which now, at length, after so long an interval, once more sets foot upon this soil committed to your care.

To your Reverence, therefore, as is proper, in the name of our Society, we return thanks, conscious, as we are, of how much more our hearts should return, as, in fact, from their innermost depths and with all their affection, they do hereby feel and return. God grant that this least Society of Jesus under the fostering care of lawful ecclesiastical authority, which it has ever been accustomed to revere in all humility and serve with ready obedience, may meet the pious desires of your Reverence in this so extended a part of the Lord's vineyard, where the harvest is indeed so great and the laborers so few!

And, indeed, as whoever attentively considers the causes of things and their effects, and weighs them with a little more than ordinary care, cannot but perceive that the hopes of Catholicity in these parts lie mainly in the training of youth in religion, morals and letters, what pleases us most is that your desires have spontaneously the same object as our own, in that your Reverence urges and exhorts us to build a college, although our letters written on January 28th and containing our humble request for such permission, had not as yet reached you.

This, therefore, we interpret as a sign of the will of God whose place we firmly believe your Reverence fills in our regard; as also as a sign of the abundant fruit which, without arrogance, we may and should promise ourselves from such instruction. By this, however, it is not intended that we are to exclude or neglect the other forms of ministry proper of our Society, namely, the preaching of the word of God, the hearing of confessions, the giving of missions, etc., and especially the giving of retreats, by means of which, through God's grace, our least Society has ever reaped a rich harvest of souls, as, through the same grace, the venerable Order of St. Francis, by the Way of the Cross, has ever and throughout the world, wrought, as it works to-day, the wonderful conversion of so many sinners.

However, as in San José, the chief city of Northern California, if not all, some arrangements and preparations have been



SAN FRANCISCO IN 1849

made by us for the commencing of a college; as, moreover, some property and some money for the putting up of a part of the buildings have been freely offered by the faithful; as, finally, there is a good prospect of obtaining everything else required for the project in hand; nothing now remains for us but to obtain the approval of our Very Rev. Father General, whose kind permission for so good a work, relying on reasons which are almost certain, we do not hesitate to promise ourselves.

For, over and above the confidence that we have that your Reverence's good will, consent and desires, as well as those of the faithful who have taken up the matter with their whole heart, flow from the sweet providence of God; over and above the fact that it is meet to expect that God who began the good work will also finish it; our Provincial who resides in the University of St. Louis has told us in letters which we received last month, that, so far as he is concerned, he approves this work which is for the greater glory of God; that he has, moreover, chosen suitable priests and offered them to Very Rev. Father General; and lastly, that he only waits for the answer of the General, to whom he has not ceased to recommend the matter, to send them hither. Hence there is no doubt that we shall soon receive letters from Europe and from the States, of whose arrival and contents it will be our pleasant duty to inform your Reverence.

Your Reverence urges also that we found another college in some southern city, *e. g.* Los Angeles; since, if this were done, provision would be made for the southern part of the diocese, as, by the college in San José, provision is made for the northern. Undoubtedly the intention of your Reverence in this matter is to be highly approved; and the work itself, already begun in some measure by Father Brouillet and so recommended by your Reverence, ought not, it seems to us, be in any way refused. We would, however, make an observation; namely, that once that our Society shall, like a vine, have been lawfully planted in California and shall have taken root, it will be easy for it afterwards to spread its branches; hence, when we shall have established one college, it will be an easy matter to put our minds and our hands to the starting of another. Thus will everything be more solid than if we keep many things at the same time before our eyes. Indeed we doubt not that many, nay, very many things for the

greater glory of God will, throughout the length and breadth of California, present themselves to be done. The charity of Christ presseth us to embrace all things if possible; nevertheless, Christ himself, our Master, exhorts us to weigh beforehand the outlay, lest, having begun to build, we should be unable to complete. Lastly, Divine Providence itself teaches how we should act; for while, from end to end, it reaches all things with strength, and in its works could obtain its purposes with equal strength and speed, it prefers nevertheless sweetness to haste.

What your Reverence has been pleased to tell us; namely, that you would wish us to help you not only by our ministry, but even in the administration of the diocese, by our advice, is indeed thoroughly in keeping with Christian humility, which teaches us that no one, however wise, should trust too much to his own prudence. . . .

Nor are these encomiums of ours inspired by any spirit of worldly flattery, but by the simple love of truth; and were proof needed, even if all else were lacking, this alone would suffice; that your Reverence, in private letters, as likewise in circular ones sent abroad on several occasions during these past months, has imparted so many lessons to the clergy and with so much sweetness, charity and prudence, to the great profit of Catholicity in these parts. . . .

As to the Oratory that we wished to build in San José, we most willingly acquiesce in the reason given by your Reverence; for it has ever been the practice of our Society, whenever possible without detriment to the substance of our Institute, to depend not on the commands only of the Church's princes, but even on the least indication of their will; to no parish priest would it willingly give just cause of offense; no right would it knowingly invade; nor would it even make use of its privileges unless they contribute to the greater glory of God and the good of souls. . . .

Commending earnestly to your prayers and Holy Sacrifices, ourselves, our Society and the work marked out for us in California,

We remain,

Your Reverence's least servants in Christ,

MICHAEL ACCOLTI,
JOHN NOBILI, } S. J."

There are certainly discrepancies here in dates. Father Gonzalez refers to Father Accolti's letter of January 15th; Father Accolti speaks of his letter of the 28th. The letter which we have given of Father Gonzalez is dated March 4th; the answer of the Fathers is to one dated February 1st. But these discrepancies, as we have said, are easily harmonized, if we do not form our ideas on the regularity with which to-day, mail is transmitted and received, but go back to times when, as the Fathers tell us in their letter, faculties sent from Santa Barbara on February 1st, reached San Francisco in the middle of March. In such an interval of wait, people would naturally write again, and circumstances would determine which of the various letters would be adverted to in the answer. Letters might easily cross and recross each other, and that which started later arrive much sooner, when everything depended on the fidelity and convenience of the messenger, and not on system or the length of time.

Until faculties were received directly from Father Gonzalez, the Jesuit Fathers labored mainly in San Francisco, both on account of the needs of the population and because their right to labor elsewhere might properly have been questioned by the respective parish priests. They labored also in San José, since they tell us that people there had offered some ground for a college as well as some funds for the same purpose; and as San José was at this time the capital of the State, its prominence, apart from climatic and other advantages, seemed to mark it out as the natural location for such an institution.

The appointment of Father Nobili as assistant to Father Pinyero in what is the present "Garden City" of California, seems to have been made about the 13th of May, 1850, for on that date we find the following entries in Father Langlois' Journal:

"Letters of appointment to Rev. Father Nobili, S. J., as helper to the parish priest of Pueblo San José, especially for those who speak English."

"Letters to the parish priest of the Pueblo acquainting him officially and confidentially." In an account of himself which Father Nobili gives us and which we shall insert elsewhere, he tells us that he came to San José in April; but this he may have done in virtue of his general faculties, and have received his

special appointment afterwards, as we have stated. Father Accolti, meanwhile, had become Superior of the Oregon Mission, and, in July, leaving Father Nobili alone in California, he started northward.

At this time, nothing was known on the Pacific Coast of the appointment by the Holy See of a bishop for the diocese; much less of his actual consecration in Rome on June 30th. John Gilmary Shea in his "History of the Church in the United States," p. 704, gives the date as June 13th, but this is a mistake since Bishop Alemany himself in a letter to Father Anderson, O. P., mentions the 30th as the day of consecration.

*** "PARIS, 24th Aug., 1850.

Rev. and dear Father Anderson:

Things have turned out so that I have been obliged to wear the heavy mitre put off by Father Montgomery. The Pope told me that God would help me. I trust He will. I had to be consecrated on the 30th of June last. Some slight sickness and also some affairs made me remain in Rome a little longer than I expected. I also remained a little in Lyons to obtain some assistance for our Mission in California. Now that the good Providence of God has given me the means of going to my mission, and of enabling others to go there, I am ready to leave for New York and Monterey, after making some arrangements in or near Dublin, by which I shall be able to obtain, now or afterwards, some good missionaries, without whom I could not organize many congregations.

Pray that God may give his blessing to our Church of California, and to its Pastor that needs it so much. I hope to be in New York before the end of September, but I shall probably be obliged, before leaving for California, to make a hasty trip to Ohio and leave there a few Sisters, of whom some will go afterwards to help the Mission of California. The good people of Paris are giving me several chalices, ciboriums, etc., etc. If I could spare time, I could obtain much here, but I wish to hasten to California, as this is the wish of Rome.

I am, your brother and ob't servant,

†Jos. S. ALEMANY, O. P.,
Bishop of Monterey, Cal."

Quietly and to the surprise of everybody, Bishop Alemany arrived in San Francisco; and Father Langlois closes his Journal with the item:

"December 6th, 1850, at 11 o'clock at night, the Steamship *Columbus* brought us the Rev. Joseph Alemany, Bishop of Monterey and California, with the Rev. Sadoc Villarasa, O. P."

His Lordship remained some eight days in the city, and on the 14th set out for Monterey. He had come almost a year after the Jesuits, and found one of them officially constituted assistant pastor of San José. There was no question of their standing, and the only anxiety of the zealous prelate was to enlarge the sphere of their usefulness and increase their number.

Some days doubtless elapsed before the news of the Bishop's arrival reached San José, and perhaps it was not at first believed; for already on several occasions, impostors claiming jurisdiction had presented themselves; or it may be that Father Nobili was so overcrowded with work that he could not spare the time for a trip to San Francisco; what is certain is that during the Bishop's stay he had not the pleasure of a meeting. The interview took place some time later when Bishop Alemany returned from Monterey. A strong friendship sprang up between them, as their correspondence amply attests, and was only interrupted by the premature death of Father Nobili some six years afterwards. Each admired the sterling virtues of the other, and each recognized how important union and harmony among the clergy were, if order was to be brought out of the chaos in which religious matters were in California.

Not only, therefore, did Bishop Alemany approve of what had been done in making Father Nobili the assistant of the parish priest in San José, but on his own patronal feast, March 19th, 1851, he turned over to the Father the parish of Santa Clara, stipulating expressly that a Jesuit College should be established there. Surely a more formal approval on his part could not have been given.

It has been commonly believed that the Bishop gave the parish of San José at the same time, but this, we think, is an error. It is certain from letters existing in the archives of Santa Clara, that at the end of May, Father Pinyero was in San Fran-

cisco engaged in the purchase of an organ for his church; it is certain that about November 20th he was in San José disposing of what he possessed there; he administered baptism on the 27th of the month, so that Father Nobili's name does not appear in the baptismal register until December 7th. The transfer of the parish of San José was consequently made about this time.

While all this was taking place, the pens of Fathers Nobili and Accolti were not idle. Both were men of broad minds and fully appreciated the value of the field thrown open to the Society of Jesus. They therefore applied to their brethren for assistance wherever they thought that aid might be obtained; and lived and labored in hope which was often enkindled, only to be as often extinguished.

We have a letter to Father Nobili which is dated August 12th, 1851, and written from Kingston, Jamaica, by Father George Avvaro, S. J. In it we read:

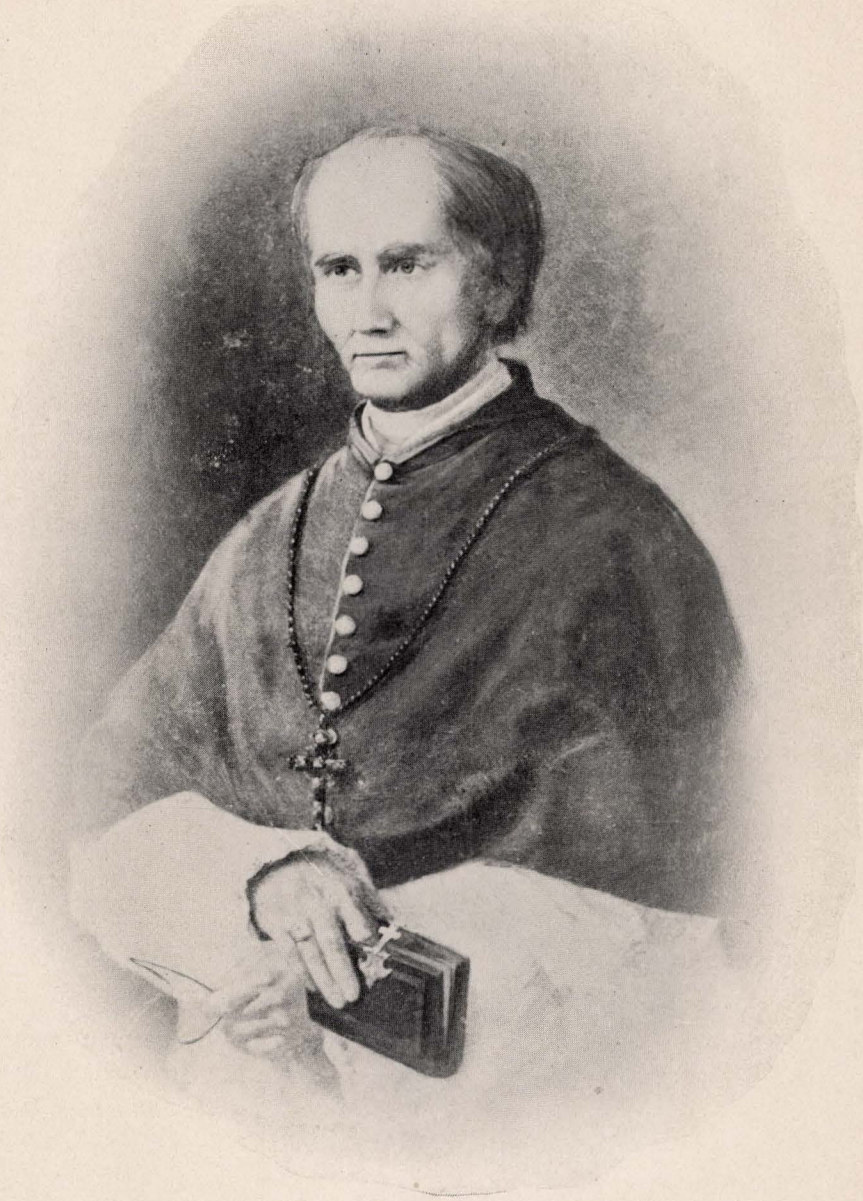
*** "Last Saturday, Very Reverend Father General sent an express order to Rev. Father Superior, to send Father Bertolio and myself to California. . . . Father Gil gave me the letter to read, written last year by Father Accolti. . . . To-day a letter starts for Rome and nothing will be done until the end of October."

It was probably the manifestation of this encouraging news, for it took a long time for mail from Jamaica to reach Santa Clara, that drew from the Bishop the very kind letter from which we take the following:

*** "SAN FRANCISCO, Dec. 11th, 1851.

Rev. dear Father Nobili:

I am glad that your General seconds our good views. In my opinion, California at some future day will be a very great country. I should be most happy to have contributed to the establishment of the Jesuits and Dominicans in it, and to see the sons of the two great Patriarchs harmoniously fighting the battles of the Lord against Antichrist and his forerunners. When you write to the General, I beg you to offer him my kind regards. . . .



MOST REV. JOSEPH SADOC ALEMANY, D.D.

With my best regards to Father Accolti and the other Fathers, I remain,

Your sincere brother in Christ,

†Jos. S. ALEMANY, O. P.,
Bishop of Monterey, Cal."

Bishop Alemany expresses the pleasure that it would have given him to have been able to establish the Dominican Order and the Society of Jesus in California, for both had entered the State and had been welcomed by Father Gonzalez before His Lordship's arrival. The coming of the Jesuits we have seen; the Dominicans had come in the person of Rev. Father Anderson, who, on September 17th, 1850, received faculties from Rev. Father Gonzalez; and having been appointed pastor at Sacramento, was carried off by the cholera in the early months of 1851, a victim of his devotion to duty.

The hopes that ran so high in the breast of Father Nobili on the receipt of Father Avvaro's encouraging news, were destined to die unrealized. Father Avvaro never came to California; and Father Bertolio, though he came, came only in May, 1865, and was recalled to Jamaica in early January of the following year. The letter that shattered Father Nobili's hopes is the following:

*** "KINGSTON, JAMAICA, Jan. 22nd, 1852.

Rev. Father John Nobili:

P. C.

Already some time back your letters to Father Emmanuel Gil reached us; the first copy via *Panama;* the second, via *Havana;* lately, the third, with other letters written by your Reverence on October 14th; and the fourth, a transcript of the one which your Reverence sent to the Superiors in Chile and Quito.

Not knowing whether Father Gil has as yet sent any reply, I have thought it better to lay before you the condition of affairs.

Before we received your Reverence's letters, our V. Rev. Father General had expressed a desire that, if it were possible, at least two of the Spanish Fathers should be sent to Santa Clara. Rev. Father Emmanuel Gil, however, represented our fewness, the calls that we had received from different countries in South America, as well as other difficulties, which having

been weighed, Very Rev. Father General entirely withdrew his request for Spanish Fathers for California.

Lately, moreover, as in the English Colony of Belize (Yucatan) nearly six thousand Catholics have been found entirely destitute of spiritual help, I do not think that Father Avvaro and Bertolio can be spared for California.

The Archbishop of Guatemala has, moreover, given the entire direction of his Seminary to the Society, and as on that account Father Gil has been obliged to make a journey thither, he has charged me to write to you.

I most earnestly commend myself to your Holy Sacrifices and prayers. Your most humble servant in Christ,

FRANCIS SAURI."

While the letter of Father Sauri was disappointing to Father Nobili, it was equally so to Bishop Alemany; not only because the Bishop was interested in the establishment at Santa Clara, but because he himself had made a personal appeal to Father Gil to send Jesuits.

*** "MONTEREY, Aug. 8th, 1851.

Rev. and dear Father Nobili:

If we could receive some considerable amount out of the Pious Fund of California, I would have a fair sum to assist all (and the Jesuits just as everybody else) with pecuniary helps. However, my actual condition does not permit much. Before I could promise myself help for other places, I had made arrangements to establish something in Monterey, and I would have to be false to those who then bound themselves to help me, if I did not afford them some little help. Besides this, I have helped others and shall help them; however, from the little or nothing that I receive from tithes, as I do not wish to burden my conscience with many dispensations, my revenue is small. I notice that the Propagation of the Faith at Paris has given more to the Picpus Fathers than to myself; the same has happened to the Jesuit Fathers in Oregon; the Jesuits have also received something for Jamaica and other places in America. Were your Reverence to make application to the aforesaid Association of the Propagation of the Faith to establish a college in this diocese, you would doubtless receive something.

When your Reverence will commence to build, I shall do all in my power to give also some aid. For the present, I feel that I cannot offer you more than One Hundred Dollars which, if you obtain them from Father Gonzalez or other, I shall pay immediately after my return from San Diego. In the enclosed I ask your Superior in Jamaica to send some Fathers. Salute in my name Father Goetz and the other Fathers; meanwhile I remain,

Your servant and brother,

†Fr. Joseph S.,
Bishop of Monterey, Cal."

The hundred dollars generously given by the Bishop out of his poverty, has usually been ascribed to the 19th of March when Father Nobili took charge of Santa Clara. The present letter gives the true date. The beginnings of the great college of the present, were even humbler than reported; so much the more credit to the strong character of Father Nobili. The source of the error is the Memorial of Father Accolti which, reliable in the main, is at times inaccurate in details. It was composed about twelve or thirteen years after the founding of Santa Clara College; and memory, unaided by documents is not always trustworthy, especially in unessentials. We naturally ask ourselves what had become of the promise of land and funds for a college in San José, concerning which the Fathers had written Father Gonzalez on April 9th, 1850. We can only surmise the answer: That, namely, the decision of the legislature early in 1851 to remove the capital from San José to Vallejo, had, for the time being, destroyed the enterprise of the former place, and transferred interest elsewhere. Whatever the cause, the promises never materialized, and Father Nobili had to cast about as best he could for help. What his difficulties were, is admirably set forth in the following letter directed to Rev. W. S. Murphy, S. J., St. Louis University, Mo., in answer to one of Father Murphy's dated October 6th, 1851. We quote the letter nearly in full as a tribute to the memory of Father Nobili, though it takes us back to the earlier years of his missionary life in America.

"SANTA CLARA, Mar. 13th, 1852.

Dear Father Murphy:

I left Rome in September, 1843, and in August, '44, reached Fort Vancouver in Oregon, where I spent nearly ten months in quality of parish priest of the numerous Canadians in the service of the Hudson Bay Company, and of missionary to the many Indians in the neighborhood. The third part of them was carried away by a dreadful mortality. I baptized and assisted a good many of them. In August, 1845, Rev. Father De Smet gave me the difficult task of exploring New Caledonia.

Accompanied by a half-breed, I visited and instructed the various Indians as far as Fort Alexander, and in the May following, I came down to Colville to give an account of my progress to Father De Smet, who sent me back again. So I spent another year. I went as far as Fort Stuart and Fort Babines, the boundary line between the British and the Russian possessions. This time I instructed, baptized and gave the other sacraments to one thousand and three or four hundred Indians, many of whom had the happiness of dying soon after, including about five hundred children carried off by the measles. I was there alone among eight or nine thousand Indians of different languages and manners. In May, 1847, I founded the residence of San José among the Okinagans, two days' journey from Thompson's River, and resided there one year with Father Goetz as companion. Then on account of my impaired health, I was with sorrow snatched away from my dear Indians and called south to the residence of the Flatheads. Here I passed the winter in a very precarious state of health and should undoubtedly have died, were it not the will of God that Father Mengarini restored me with the powerful medicine of Le Roi.

In the spring following (1849), I passed through the residence of the Kalispels where I made the solemn Profession, and descended to Willamette whence I was sent to California. In company with Father Accolti I arrived in San Francisco in December, 1849. The object of our visit was to see about establishing a college. I remained in San Francisco till April, 1850, assisting the parish priest in visiting the sick, and ministering more particularly to the Spanish portion of the population.

FATHER MICHAEL ACCOLTI, S. J., IN EARLY YEARS

I then came to the Pueblo San José where I resided and attended also to the wants of San José Mission twelve miles distant.

When there nearly a year, the Bishop, last March, requested me to take charge of the Mission of Santa Clara (three miles from the Pueblo), and here I have since remained. I found the state of affairs here anything but prosperous and encouraging. The church and its ornaments were sadly out of repair. The few buildings attached that were not either sold, bestowed or filched away, were in a condition of dismal nakedness and ruin. The gardens, vineyards and orchards were in the hands of swindlers and squatters. In civilized St. Louis, Bardstown or New York, you can have no idea of the cheerless aspect presented by our residence for the first few months. It is now better.

But I could easily have borne with the discouraging condition of the temporalities of the church, if it had been my happy lot to find her children edifying in their lives, and faithful and fervent in the practice of our Holy Religion. Such, unfortunately, was not generally the case. I found the *faith* and but little more; nay, in some cases not even *that* in its purity. The old had become lax and indifferent. The young were growing up in *almost* utter ignorance of Christian doctrine. Virtually without a shepherd, without instruction, and with nothing but bad example set before them, what a lamentable prospect was their's! You can readily imagine then, how much missionary labor is to be done here. And it must be of that patient, arduous, untiring kind that looks not for great results to flow immediately, but perseveres in the face of difficulty and discouragement, trusting that God in time will bless the work. . . .

If possible, I pray you, send me one or two Fathers acquainted with the English language, and a lay Brother. I was in hopes that some of our Fathers would come from Jamaica, but it seems that they find plenty of employment there."

The letter as preserved in Santa Clara is unsigned, and is evidently a copy retained by the writer and embodying the contents of the missive sent. Unfortunately the desired assistance could not be given by the Missouri Province, any more than it could be afforded by Jamaica or by the Mission of Chile; for on

June 21st, 1851, Father de la Peña had answered that he had but eight Fathers and four Brothers under him to carry on works far beyond their strength: and hence, much as he desired to send help, it was not in his power. Father Accolti, meanwhile, had sent Fathers Peter De Vos, Anthony Goetz and Francis Veyret from Oregon, so that Father Nobili was no longer shouldering the burden alone.

Towards the end of May, 1852, Father James Ryder, S. J., of the Maryland Province, visited San Francisco. What his object was in coming to California was unknown to Father Nobili, as is evident from the following letter:

*** "SANTA CLARA, June 3rd, 1852.

Reverend and dear Father:

Every since learning from the newspapers of the arrival of your Reverence in San Francisco, I have been prevented from going personally, as I desired, to meet you, on account of engagements and duties that require my presence here. I even deferred writing, because I was every day expecting to see your Reverence here or at least to hear from you; and not knowing in what quality or for what purpose your Reverence comes, I dared not hasten your arrival here or propose anything that might interfere with the particular mission with which your Reverence is invested. Still I deem it my duty to write now, at any rate, and to say that here at Santa Clara, as well as at the Pueblo, you have brothers and a home. Indeed we have not much to promise, but such as it is, we can at least offer with a good heart and accompany with a cordial welcome."

Father Ryder remained in California about four months, spending a part of the time in Santa Clara. In a letter to Father Nobili he announces on September 30th, 1852, that he is about to start homeward by sea from San Francisco. What purpose his visit had, our records do not tell.

On the 21st of April, 1853, the written transfer of the parishes of Santa Clara and San José was given to the Fathers of the Society of Jesus in the person of Father Nobili.

** "We, Fr. Joseph Sadoc Alemany, O. P., by the grace of God and favor of the Holy See, Bishop of Monterey in Upper California,

To Rev. John Nobili, S. J., health:

As the Society of Jesus has for the Church, the bride of Jesus, brought forth abundant fruit and especially in the Mission of California, we, highly esteeming the Society of the Fathers, congratulate them on their presence in the diocese, on their most useful labors in the Missions, on their skill in the education of youth, desiring that their number be increased the more, in order that their works may also the more increase, and that they may possess a full and perfect college. Wherefore we, by these present letters, entrust to the Fathers of the Society of Jesus, the congregations of Santa Clara and of the Pueblo of San José, and the churches of Santa Clara and San José with the houses and gardens attached thereto, and grant them permission to have colleges in these places, without, however, in the aforesaid concessions wishing to grant anything contrary to Canon Law or the laws of the Church. In the name of the Father, and of the Son, and of the Holy Ghost, Amen.

Given in San Francisco, Upper California, April 21st, 1853.

†Fr. Joseph Sadoc, O. P.,
Bp. of Monterey, Upper Cal.

H. P. Gallagher, pro Sec."

Matters having been thus placed on a solid footing in California, Father Accolti set out to visit the Provincials of the Missouri and Maryland Provinces and endeavor to obtain through a personal interview what by letters he had vainly sought to secure. He would, moreover, cross the ocean, and by word of mouth explain the condition of affairs to the Very Rev. Father General of the Society of Jesus, and obtain, if possible, the adoption by some Province, of the infant Mission of California.

Providence blessed his efforts, and on May 16th, 1854, Father Alexander Joseph Ponza, Provincial of the Turin Province, writes, from Marseilles, France, to Father Nicholas Congiato, Bardstown, Kentucky:

** "Very Rev. Father General is about to assign to our Province the Mission of California. After a few days I must start for Rome, where I shall arrange the affair with Father General and Father Accolti."

The dark and dreary winter of disappointment and longing was, in Father Accolti's heart, changing into the brighter springtime of hope and success. The Mission for which he had so zealously labored, had at length been accepted by the Society of Jesus in the person of its General, and adopted by the Turin Province. It had been begun at the instance of the Administrator of the diocese of Monterey and the two Californias, manifested through Fr. Brouillet. It had been welcomed most formally at its coming, and urged to found its colleges. Its presence had been recognized and in various ways confirmed by the new Bishop whose kindness deserves ever a warm spot in every Jesuit heart.

Blessed therefore by its own Superiors, as well as by the competent ecclesiastical authority of the diocese, the Mission of California might well, with joyous heart, prepare for the years of toil that were opening out before it.

CHAPTER II.

The College at Mission Dolores.

In the second of Father Gonzalez' circular letters which we have quoted in the preceding chapter, the information is given us that the zealous Vicar had petitioned for more Fathers of the Congregation of the Sacred Hearts of Jesus and Mary (called also Congregation of Picpus), and that he hoped soon to be informed of their arrival. In the month of March, 1850, his confidence was rewarded by the opportune arrival of several of the good religious. . . . The following is the entry in Father Langlois' Journal concerning the advent of the first party, for the Picpus Fathers did not all come together or from the same place.

*** "March 18th, 1850. Arrival of Rev. Fathers Theodore, Felix, and a Brother, belonging to the Congregation of the Sacred Hearts of Jesus and Mary."

This item is supplemented by another which is undated, but which must have been made about the end of the month since it follows the account of the proclamation of Father Langlois' appointment as Vicar for the northern portion of the diocese.

"The Rev. Fathers Theodore, Felix and Du Monteil, who during the past days have arrived from Valparaiso, are still in the city; since, as their destination has to come from Father Gonzalez, they are awaiting his letter."

Another entry dated April 1st informs us of the arrival of Rev. Fathers of the Congregation of the Sacred Hearts of Jesus and Mary, and a Brother. In spite of the difference of dates, March 18th and April 1st, the notices of the advent of the Picpus Fathers are so similar, that one would be inclined to look upon them as separate records of the same event, had we not the clear statement in Father Accolti's Memorial that the entries refer to parties entirely different. Here is Father Accolti's account, in which we shall again meet some inexactness in details.

** "While matters were thus proceeding, two Fathers of the Congregation of Picpus arrived from the Sandwich Islands; and shortly afterwards, four others of the same Order from Valparaiso, and finally a Visitor of the Congregation from the Marquesas."

In the order of arrival, Father Accolti seems to have erred, for Father Langlois, whose entry was made at the time itself, speaks of the first band as coming from Valparaiso.

Were there four Fathers? Were there only two and a lay Brother, as we are told on March 18th? How does Father Du Monteil come to be joined with Fathers Theodore and Felix? Were there different parties from Valparaiso? These are questions that have no direct bearing upon our subject-matter, and hence we pass them by. The two Fathers that arrived on April 1st came from the Sandwich Islands, and one of them was Father Flavian Fontaine, whose history is the groundwork of our chapter.

Father Accolti had not yet come to California when Father Gonzalez' circular letter was distributed, and was not aware of the fact that the Picpus Fathers had come at the earnest request of the Administrator. This is no surmise of our own, but is contained in express words in his Memorial. "No one," he says, "paid attention to their arrival, for no one had called them. They come voluntarily to offer their services and to endeavor to open a house here." This, as we have seen, was an error; excusable, it is true, but no less an error. Father Langlois knew nothing of the invitation extended to them, for the circular that gave information concerning it was in Spanish and published before his time; and he does not seem to have had much intercourse with Father Santillan at Dolores, which was several miles away over the sand hills.

Father Accolti, in his prudent foresight, saw that it would be more to the benefit of religion in general and to the interest of both Orders to have the missionary field divided between them, than to have both endeavoring to establish institutions in the same section of the State; but let us listen to his plan and his reasons as given in the Memorial already cited:

"Then I wrote again," he tells us, "to Father Gonzalez, begging him to assign the limits of the spheres of action of these two religious Orders which found themselves side by side in this new region, that they might avoid, both for the present and for the future, any danger of misunderstandings so prejudicial to the cause of our dear Lord, as well as to that charity which should reign among those who seek to promote his glory by the exercise of the functions proper of their respective vocations.

I set before him that we had come hither because invited by his Reverence, to do good and not to be an occasion of scandal; . . . that California was sufficiently broad and long to afford ample scope for the zeal not of one but of several religious Orders; . . . that as the Picpus Fathers had other establishments on the shores of the Pacific, in lands entirely Spanish, they could employ themselves with eminent success in the southern part of this vast territory, where the population is almost entirely Spanish; and that to our Society, as we have already some establishments in the English-speaking American States, the northern part could be more conveniently assigned, as this part is already settled almost entirely by people of Celtic or Anglo-Saxon stock. . . . My letter produced the desired effect, and the Picpus Fathers were immediately invited to establish themselves at different points in the old Missions situated in Southern California. One Father alone remained in San Francisco, and from what I am soon to say, it would have been better for him and for us, had he not remained."

The Father referred to was Father Fontaine, but again Father Accolti seems to be dealing with general impressions rather than with exact data. As early as March 28th, a little over a week, therefore, after the arrival of the first band and before the arrival of the second, Father Langlois wrote to Father Gonzalez that the Fathers of Picpus had serious intentions of establishing themselves at Mission Dolores. In fact the name of Father Du Monteil appears on April 5th, 1850, in the baptismal register of the Mission.

Father Santillan was still parish priest, though evidently meditating retirement; for, on April 11th, he sold to James R. Bolton for $200,000 in silver hard coined, the immense property granted him by Pio Pico on February 10th, 1846. The original grant is as follows:

*** "Pio Pico to Father Santillan.

Pio Pico, first Speaker of the Assembly of the Department of California, and charged with the administration of the law by the same government:

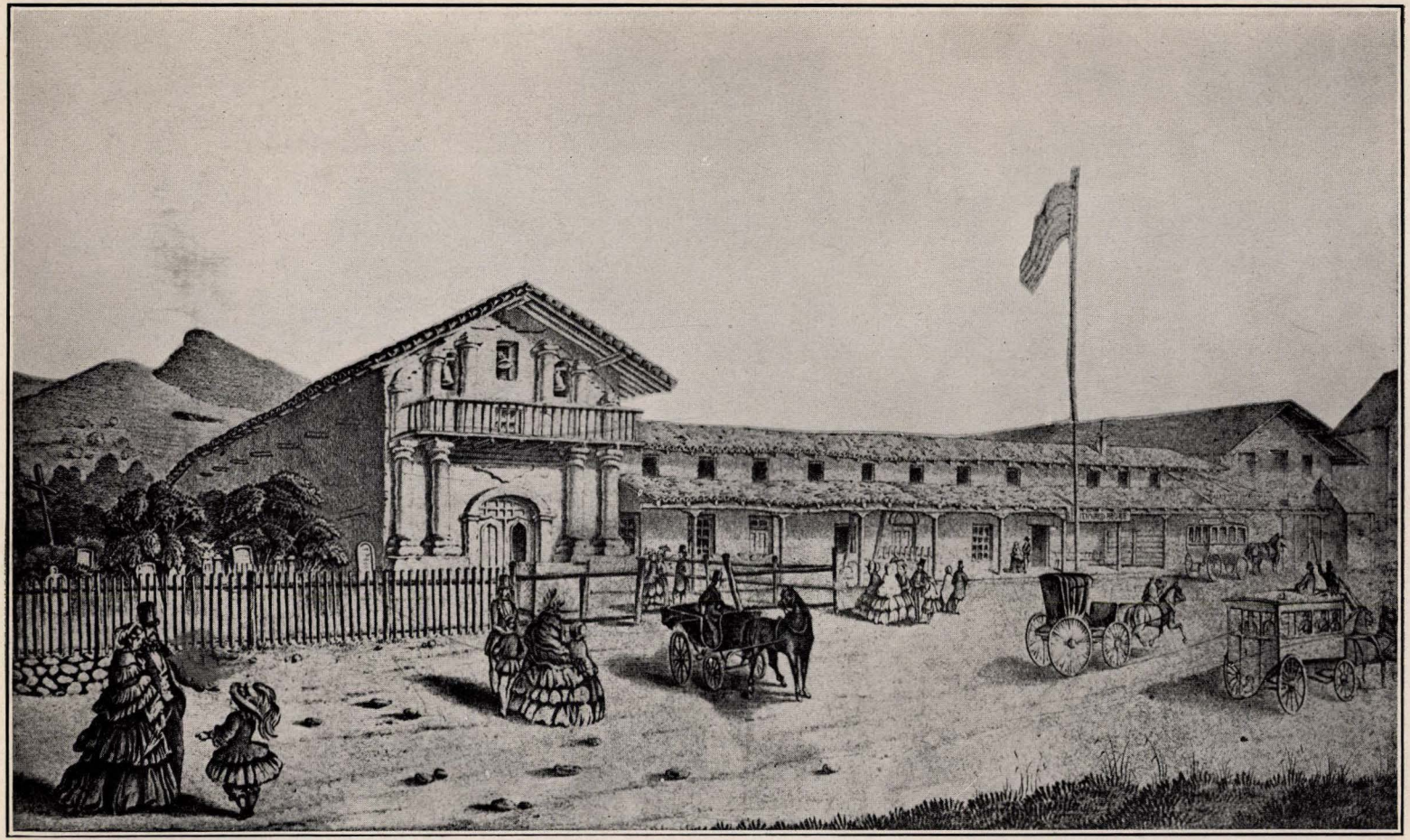
Whereas: the parish priest, Don Prudencio Santillan, has asked for his personal benefit all the vacant lands which are recognized as belonging to Mission Dolores, as well as all the houses of the rancherias of said Mission which are now in an abandoned state; in virtue of the power vested in me in the name of the Mexican Nation, I have granted, as by these presents I do hereby grant to the said Prudencio Santillan, the ownership of all the houses of the rancherias which have been recognized as the property of Mission Dolores, with all the unoccupied lands which heretofore have been considered as the property of said Mission, subject to the following conditions:

1st. That the party favored will have the free and exclusive right to the houses and lands which have been granted, but that he shall pay in return for such grant all the debts outstanding against the Mission up to the present date.

2nd. That he will request the proper Judge to put him in lawful possession thereof in virtue of this order of possession; namely, both of the lands and houses; meanwhile the party interested can consider as lawfully his, the houses and lands which he now occupies as Prelate of the College of the Mission of Our Lady of Guadalupe at Zacatecas.

3rd. That the land that is granted consists of three ranches for beef cattle (Sitios de ganada Mayor) more or less.

The Justice that makes over the possession thereof will fix the boundaries with landmarks, as is customary, being informed that the land is bounded on the north by Yerba Buena; on the northwest by the Presidio of San Francisco; on the west by the land of Francisco de Haro; on the south by



LIFE AT MISSION DOLORES

part of the Sanchez ranch; and on the east by the Bay of San Francisco.

4th. That the party interested, his heirs and successors, will respect the rights of property which some individuals have acquired by means of first title, both in regard to the lands and to the houses of the rancherias constituting the property belonging to the Mission.

5th. That by this grant are expressly excepted the house, the corral and the church, as also whatever belongs properly to the diocesan authority.

In virtue of which I desire that the party interested considering the title as firm and valid, such title shall be recorded in the proper book and shall be delivered to the party interested for his welfare and other purposes.

Given in the City of Los Angeles, capital of California, on common paper, there being no official one, February 10th, 1846.

PIO PICO.
José Maria Covarrubias,
Secretary."

This vast property, therefore, containing about three square miles, certain portions mentioned excepted, property on which the greater part of San Francisco now stands, Father Santillan turned over to Mr. James R. Bolton for $200,000 in silver and prepared to depart. By the end of April he was ready, and on the 30th, a letter from Father Langlois to Father Gonzalez gives information of the sale of Father Santillan's property, of the rent of the Father's house, and of his leaving. Father Du Monteil entered into his place. The Picpus Fathers, therefore, took up his spiritual cares, which was no easy matter; and Mr. Bolton, his temporal cares, which was a thing far less easy, owing to the vast extent of the land, the activity and practical impunity of squatters, the unsettled condition of the courts and of the land laws.

On May 6th, Father Du Monteil was already in possession of the parish; for on that day, Father Langlois penned him a letter which says:

*** "Father Lebrun will go to-morrow to visit your parish, Dolores. He will propose to you, or he will simply

receive, what you think can be brought hither without prejudice to the place, and without giving offense to the faithful: an account, however, must be kept of what your goodness will allow us."

Father Gonzalez was doubtless pleased with the suggestion of Father Accolti and acted on it as far as circumstances permitted; but he was perhaps more embarrassed than Father Accolti imagined. He had invited the Picpus Fathers first and the Jesuits afterwards. Los Angeles was an excellent place for the band that came from Valparaiso, but what of the band that came from the Sandwich Islands? The good Vicar did the best that he could to satisfy everybody. He introduced Father Nobili into San José; called the majority of the Fathers of Picpus to Los Angeles; and established Father Du Monteil at the Old Mission in San Francisco.

When Father Flavian came to Dolores we cannot say; for the earliest entry which we have found of him in the parish registers is October 23rd, 1850; just as the last of Father Du Monteil is January 9th, 1851.

Father Fontaine was a tall man with black hair, of commanding figure and handsome face. He spoke English fluently and with a good accent, as we have been told by Mr. Robert Dorland who, as a child of ten, attended Father Flavian's first school. This school was in an adobe building to the north of the Mission Church, and separated from it by a line of houses.

There was Mrs. Liddell's saloon, or rather tavern, a place well kept and quite respectable; there was Sharp and Moulton's store of general merchandise; then an opening into the inner court of the Mission; next Lynch and De Horne, general merchants; next a roadway about twelve feet wide; then Ruffino's store, Charley Brown's residence, and northernmost of all, the Boys' School of Father Flavian. This contained three rooms with as many teachers, though the pupils do not seem to have much exceeded twenty.

When classes were started, it is impossible to say; but we know that they were in existence in the early months of 1852. This we learn from a letter to Father Nobili:

*** "SAN FRANCISCO, April 21st, 1853.

John Nobili, S. J.,
President of Santa Clara College,
Dear Sir:

Having lost my wife and been anxious to get my boy at your good college, I send him in company with Judge Hasting's son; they have been at the school of Father Flavian Fontaine the last twelve months. . . .

G. SIMPTON."

We are inclined to think that in the following receipt, we can trace the institution back to the very beginning of the year.

*** "I have received from Father Flaviano Fontana ninety dollars ($90) for the rent of my house for three months, beginning January 1st and ending April 1st of the same year.

PRESENTACION MIRANDA."

Of its earlier existence we have no records, and hence hasten on to what concerns us more, its new home still to the north among the sand hills, where it was hoped that many and prosperous years would be its portion.

In 1853, therefore, Father Fontaine decided to acquire land and erect on it a brick building in which he could not only accommodate day scholars but boarders as well. He had not far to go to get into the wilderness, for sagebrush, and low chaparral, and red-berry bushes with here and there scrub oaks scattered through them, reached down the hillsides nearly to the Mission buildings. Here was the home of the wild blackberry; and, when the fruit was in season, the tarrying place of the small boy, to whom the berries of the bramble with their accompanying thorns were then, as now, if the truth must be told, sweeter far than the thorns and fruit of the tree of knowledge. The land is described in the following deed.

*** "J. V. Hollinshead
to
Flavian Fontaine
Deed.
May 11th, 1853.
Consideration $750.

Revises, releases and quitclaims all that piece of land situated at the Mission Dolores.

Commencing at the northeast corner of Bolton and Barron's field, the same being the west boundary of the Guerrero Claim, running thence along the northern boundary of Bolton and Barron's field, defined by a board fence 138 yards; north, 18¾; west, 282 yards along a board and brush fence to the south boundary of the claim commonly known as the Bird's Nest; thence easterly along a bush fence to a tree known and marked as the northwest corner of Guerrero's Claim; thence along the west boundary of Guerrero's Claim, marked by a board fence, 28 1/3 yards, to the place of beginning, the same containing 8 1/5 acres, more or less.

Witness,

A. C. Whitcomb.

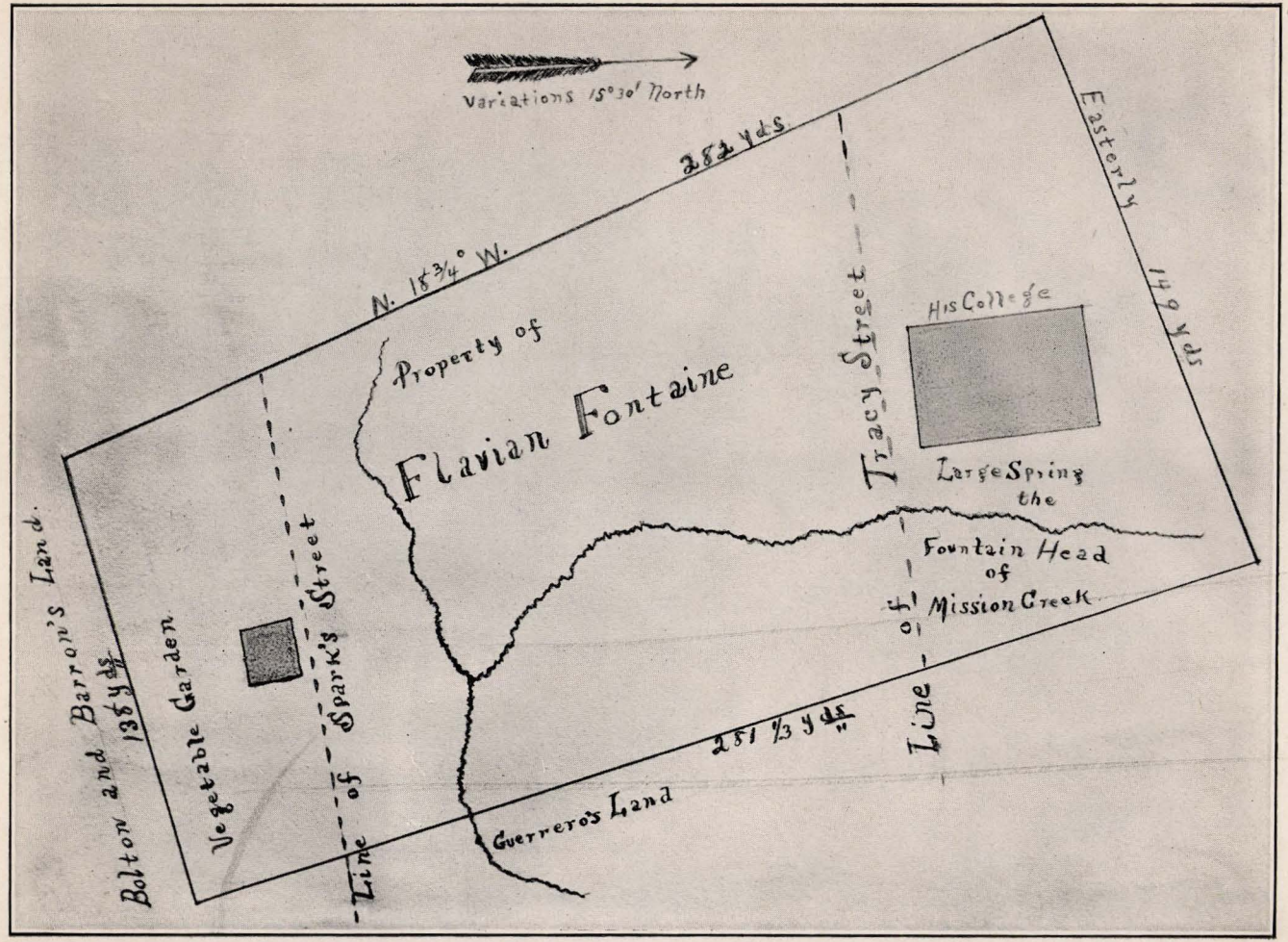
Acknowledged May 11th, 1853.

Before A. C. Whitcomb, Notary Public."

The land thus described was not a perfect quadrilateral, nor were its sides exactly parallel with the present streets in its vicinity; however, as the exact lines are not of special interest to the ordinary reader, he will get a fair idea of the property by taking it as containing about two blocks of land running along Sanchez Street and nearly back to Noe, and extending from about 13th to somewhat beyond 15th Street.

The property had been squatted on in 1851 by Messrs. J. V. Hollinshead and John Center, according to the approved methods of the time; but as Mr. Center had never lived upon the place, Father Fontaine seems to have thought that the title, so far as there was any, belonged to Hollinshead; and so the bargain was made with him and the property transferred by him. With the land in his possession, it was time for Father Fontaine to form plans for building. In those days Mr. Thomas Dorland manufactured bricks at 18th and Guerrero Streets at what was called the Mission Brick Yard. Building materials were therefore close at hand. Mr. Michael Fennell was a responsible builder and contractor; his services were called into requisition and articles of agreement drawn up.

*** "Articles of Agreement between Michael Fennell of the First Part, and Flavian Fontaine of the Second Part, both of the City of San Francisco; viz:



MAP OF FATHER FLAVIANS PROPERTY

Mr. Fennell of the first part agrees to erect a college 60 ft. by 30 ft., two stories high, to be done according to an agreement made this day, penciled out on paper, to be finished in workmanlike manner, for the sum of nine thousand dollars; and the party of the second part agrees to pay the above sum of nine thousand dollars, to be paid as follows: Twenty-five hundred dollars whilst the building is in progress, and one thousand immediately after the building is finished, and the remainder on the first day of November next, at the rate of 2 per cent per month; with the exception of the brick that Thomas Dorland is to furnish for the erection of the building; for which the amount is to be taken out of the nine thousand dollars, and Flavian Fontaine is to settle with the said Dorland for the amount of brick, viz: eighteen dollars per thousand.

Mission Dolores, July 1st, 1853.

Witnesses,

Thomas Dorland, Michael Fennell,
J. B. Prétot, Flav. Fontaine."

This contract, written in a scrawling hand, gave birth to the greater college, but at the same time, though this was unperceived at the moment, doomed the institution to a speedy death.

The building, as will be seen from the drawing, was situated north of the present 14th Street, which at that time had no existence save on the city map, under the name of Tracy Street, and was placed on rising ground about where Walter Street now runs. A fine spring lower down on the hillside supplied the institution with the best of water, and probably had much to do with determining the choice of situation for the Catholic College of Mission Dolores. This spring existed until a few years ago, when, in the filling in of the property, it was covered over and destroyed.

Thanks to the patient search of Mr. Charles B. Turrill among the early photographs taken by Mr. C. E. Watkins, we are able to present to our readers the college of Father Flavian. In our view, we have merely eliminated from the photograph, features of later introduction; for the photograph was taken some years after the time of which we treat. The contract for the building having been signed, the work soon com-

menced, and with it Father Flavian's troubles. What ready money he had, seems to have been soon exhausted. On July 30th, he paid Fennell $400; on August 6th, he added $500 more. On August 11th, he gave $220, and paid Dorland for bricks $250. Then came the borrowing. On this same August 11th, to D. Jobson he gave his note for $2,000 at 4 per cent a month until paid.

Mr. Jobson was a shrewd man in money matters, and doubtless knew the financial standing of his borrower: he, therefore, required, as a condition of the loan, that the note should be endorsed. Doña Ciprian, or Sibrian de Bernal, as we find the name spelt, went security, and received in recompense her *own* measure of woes.

Other payments followed until September 15th, when Father Fontaine, hard pressed for money, gave his note for $2,350 to Doña Carmen Ciprian, said note to run a year; settled what debts he could, for on that day he paid Fennell $400; abandoned a project which had proved so disastrous, and left the city. There was never any question of Father Fontaine's honesty nor suspicion that he did not intend to pay his debts. He was a good man and a zealous priest; but he erred in his business calculations. He started to build a college, without having carefully reckoned the cost, and unfortunately, as must inevitably happen, came to grief.

On September 19th, Fennell filed in the office of the County Recorder of the County of San Francisco, a mechanic's lien. It was for the sum of $6,600, and purported to be for work, labor and materials furnished the college near Mission Dolores, Flavian Fontaine owner. Dorland followed next day with a similar lien for $1,386. As these two liens amounted to $7,986 and Father Fontaine had already paid Fennell and Dorland some $2,000, it is evident that the building had already exceeded the $9,000 contracted for.

It was with much regret that Messrs. Fennell and Dorland took the step just mentioned, for Michael Fennell was an excellent Catholic, and Thomas Dorland, whose Catholic grandson and namesake is at present a pupil of the college, was a fair-minded Protestant and a friend of the Father; but necessity com-

pelled the step, for it was the only means of shielding themselves against loss.

At this stage of the proceedings Father Nobili entered into the matter; and certainly, struggling as he was with the fearful financial difficulties that beset him in Santa Clara, he must indeed have had a heroic heart to take upon himself the burden of the Mission College. On October 6th, he settled with Dorland and Fennell, and so laid claim to the property. But these gentlemen were only the first on Father Flavian's list of creditors, and naturally each looked to the college for the payment of what was owed.

We subjoin a sample of the letters which Father Nobili received, and the answer to it will reveal many details of the transaction which we would otherwise never have known.

*** "SAN FRANCISCO, Nov. 9th, 1853.

Rev. Father Nobili,

Dear Sir:

The bare signature of my letter would be an enigma to you, did I not take the trouble to recall to your mind the person indicated by the name signed to it. He who has the honor of sending you this letter is the old proprietor of the French and Spanish Bookstore on Washington Street.

I have been charged to solicit the payment of two notes amounting to $270, signed by Father Flavian Fontaine and made in favor of Mr. Charles Michael Trescartes, with interest unpaid for seven months.

Rt. Rev. Bishop Alemany has suggested to me three ways of obtaining payment:

To write to Father Flavian, rue Picpus, Paris;

To enter suit against the property at Mission Dolores; or

To come to an agreement with you.

As the precarious position of Mr. Trescartes does not permit of the delays consequent on a demand on Paris; and as, on the other hand, he would not like to sue for Father Flavian's debt; Mr. Trescartes, before having recourse to other means, prefers to write to you in a spirit of conciliation.

If it be not convenient for you to make immediate payment, Mr. Trescartes would receive, as a most secure guarantee, a promise from you.

I shall feel highly honored by your answer, which you may address either to Father Llebaria or to Messrs. Pronvalot and Roux, Portsmouth House, Clay Street.

Believe, dear sir, the deep respect with which I am your most humble and devoted servant,

HENRY PONIER."

We have written the name Trescartes, for such seems evidently the spelling of the writer of the letter. Father Nobili in his answer gives the name as "Descartes"; we waive the point, for the particular name is of no interest to us. A prompt answer was returned to the letter:

*** "SANTA CLARA, Nov. 14th, 1853.

Mr. Henry Ponier,

San Francisco,

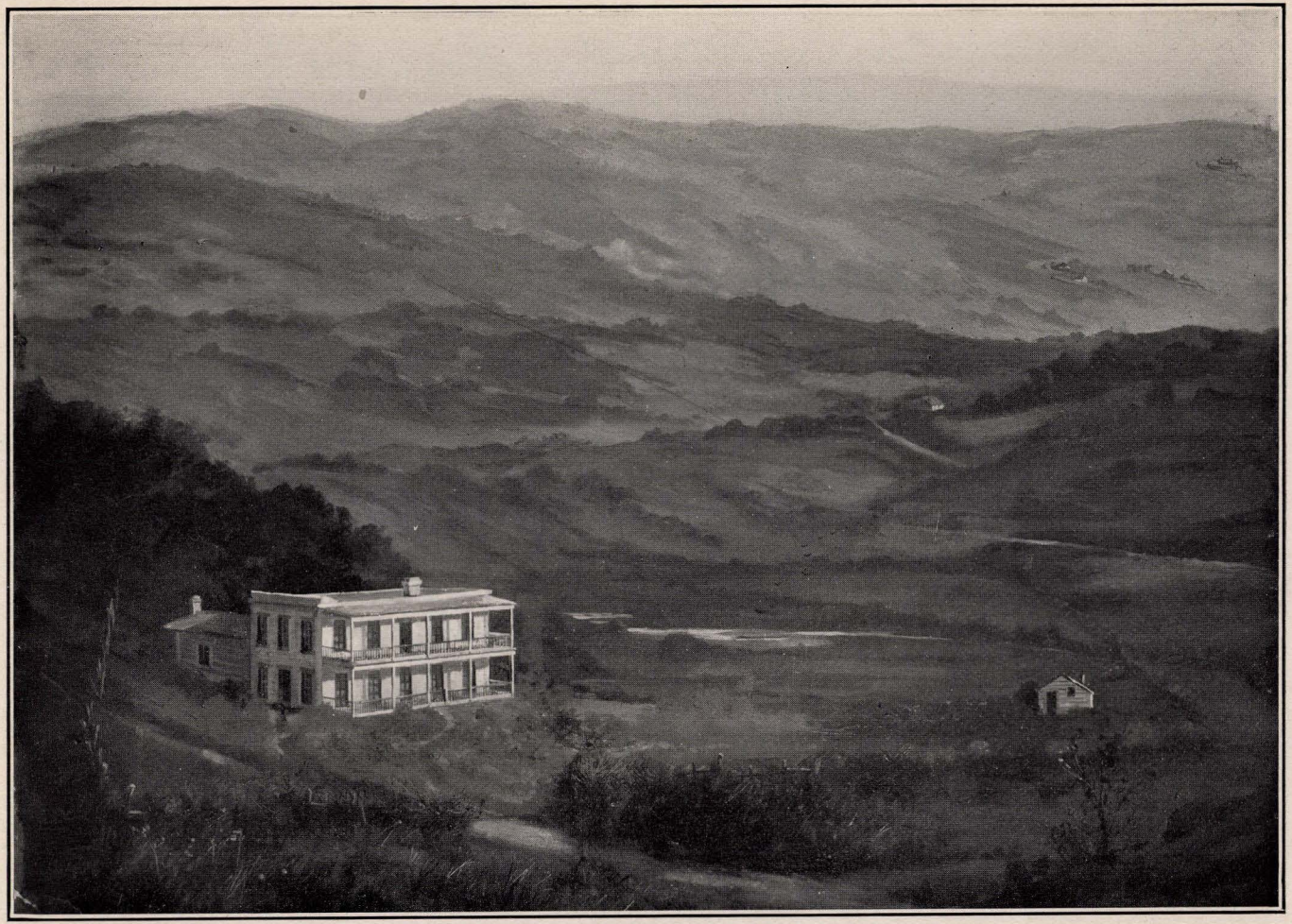
Dear Sir:

I have had the honor of receiving your letter of the 9th ult. I hasten to answer it. And, in the first place, I thank you as well as Mr. Descartes for having preferred to address me in a friendly spirit concerning the debt of $270 due your bookstore by Father Flavian.

In the second place, I would beg you to weigh carefully the following considerations:

1st. The title of Father Flavian to the land of the college, so called, is of no value, seeing that it is that of a squatter; a claim which the said Father Flavian had purchased half and half with another American living at Mission Dolores. The other titles better founded in law for the possession of the property, have been ceded *to me in person* by the owners, in accordance with an agreement which I have made with them. Among these titles are those of Bolton and Barron, Palmer and Cook, and a sale made by an Alcalde of San Francisco, declared legal by the late decision of the Superior Court. In virtue of all these titles, I have entered into possession of the land, which, consequently, cannot be touched for the debts of Father Flavian.

2nd. Since I have taken possession of the land, I have had a kitchen, on which I have spent considerable money, built on it; so that the kitchen, as well as the land, is my personal property.



FATHER FLAVIAN'S COLLEGE

3rd. In the house built by Father Flavian, there is nothing to attach, since it does not contain even a table or a chair.

4th. There remains, therefore, the brick building such as Father Flavian has left it, and for which he agreed to pay the architect about $10,000; of which sum, however, he has paid but a comparatively small part. His debt with the architect has, therefore, been the cause of his somewhat sudden departure.

When this was known, several persons were on the point of uniting to buy up the interests both of the architect of the building in question, and those of such as had furnished materials, and of putting the house up at auction, that they might purchase it for themselves, since architect and workmen had a lien upon it. Had these speculators succeeded in carrying out their project, you, dear sir, would, in all probability, have given up all hope of ever getting back your $270, just as others who are in a like fix would have done: since the amount realized at auction would scarcely cover what was owed the workmen.

5th. If the house such as Father Flavian left it, namely, without title to the land, were now to be put up at auction, you would have, I think, less hope of recovering your money; for since the time of which I have spoken, there has been presented a note for some $4,500 in favor of Doña Carmen Ciprian, to say nothing of other debts of Father Flavian which mount up to more than $2,000.

6th. If you decide upon entering suit against the property of Father Flavian, there is, according to the law which obtains here, but one way of proceeding in order to obtain what you desire, and that is to cite Father Flavian before the court. But, as he is at present outside the State, you must wait six months to give him time to appear in person or by his attorney, and you must, meanwhile, bear the expense of the publication of the citation in the newspapers. If by the end of the six months he has not put in an appearance, you are allowed to proceed against his property, on which the workmen and the others who have already taken steps to reimburse themselves have a prior claim.

Hence you see, dear sir, the uncertainty of your ever recovering your money, even were you to wish to follow this method.

7th. As to myself, I have no wish to proceed against Father Flavian or the Congregation of Picpus, until I learn what they, on their part, intend to do. I have merely purchased all the rights of the workmen, in order, if possible, to save the house, until I learn their good pleasure. You see, therefore, dear sir, that by my purchase of the rights of the workmen, I have not undertaken to settle all the legal debts contracted by Father Flavian, nor have I taken his affairs into my hands. As his Lordship, the Bishop, and others whom I begged to save the building for the Church, were not in a condition to do so, I have exerted myself to prevent the evil that would follow were the structure to fall into other hands.

8th. However, I am not overinterested in the matter; and, if the sum total of Father Flavian's debts runs up too high, I shall certainly put up the house at auction. I, for my part, shall get back what money I have spent, the others and yourselves, dear sirs, must take your chances. Before, however, proceeding to such extremity, the law allows me eight months. Meanwhile (I pray you, dear sir, to consider well this determination of mine) that, if the debts of Father Flavian do not exceed too much the value of the house, I shall, out of regard for the justice of your case, and because such is the desire of His Lordship, the Bishop, and such has been my own from the beginning, when, at the prayers of my friends I took control of matters, I shall, I say, settle one by one the debts contracted by Father Flavian, when I shall have canceled my own debt contracted in purchasing the rights of the workmen. To do this, however, will require time and patience, for I cannot work miracles in order to get together so much money all at once.

I would therefore beg you, as well as the others, not to press the larger debts. Your risk will not be a whit greater than it is now if the house be put up at auction. I must, moreover, examine the debts themselves. I shall be in San Francisco, if I mistake not, about Christmas, as my duties will not permit me to go sooner. I shall then have the pleasure of seeing you and Mr. Descartes, and of arranging matters in a friendly spirit and for the best.

Thanking you again for the sentiments of confidence expressed in your letter, and begging the favor of a word in answer to the present, I have the honor of being

Your devoted servant,

JOHN NOBILI, S. J."

While all this was taking place, Father Accolti was in Rome on his visit to the General of the Society of Jesus. What he himself would have done, had he been in California, we do not know. Judgments formed at a distance and judgments formed on the spot are frequently quite different. We learn, however, from his Memorial that he did not entirely approve of Father Nobili's action. He is giving the General an account of the assets of Santa Clara College:

** "To these," he says, "should be added a brick house with twelve acres of land near Mission Dolores, and three miles from San Francisco. This land had been taken up by a Father who thought that it was land open to occupancy, and who built upon it a commodious house in which he started a college. But, as he could not meet his obligations, he left the city and went to Panama, where he died. As his creditors were about to sell the house and land, Father Nobili was persuaded by various friends, and even by the Bishop, to purchase it, certain, as he was, that in time this property would be of immense value, and a site on which, in the future, a college might be built.

This happened precisely at the time that I was in Rome, and your Paternity handed me the letter in which Father Nobili communicated to me the news; which news I, in turn, immediately imparted to your Paternity. This property in the vicinity of the Mission of Sorrows (Dolores) has been to us a source of many sorrows; for, from that time up to the present, various claimants have presented themselves, with whom, in order to avoid lawsuits, we have had to make various onerous compromises, so that at different times we have had to pay sums which, all told, would amount to $10,000; this added to the $11,000 which Father Nobili paid originally, would run the price of the property up to $21,000."

The reader will again note some inaccuracies in Father Accolti's statement, as, *e. g.*, the 12 acres of land (there were

only 8 1/5); the actual starting of the college; and the occupancy of the land by the Father, whereas he had bought the place of Hollinshead. Father Accolti is nearer the truth when he treats of the amount that the property cost Father Nobili. How much the latter actually paid before he was through with Father Flavian's creditors we do not know; but we have a partial summing up in his own handwriting, and it runs beyond the $11,000 stated by Father Accolti.

Having settled with Fennell and Dorland on October 6th, Father Nobili leased to François Robin, for three months, the vegetable garden that occupied the southern part of the property. Of this Robin and his amiable spouse we shall hear more anon.

We have sought, but sought in vain, to learn under what conditions Father Nobili opened his school, the day of opening, the number of pupils, the teachers, etc.; records are completely lacking. The beginnings were certainly humble, for the college was not a success; and we are inclined to think that Father Francis Veyret, who was sent from Santa Clara to be its president, was its only teacher. The time of opening would naturally be about the beginning of 1854. In Father Nobili's letter of November 14th, 1853, addressed to Mr. Ponier, we are told that the building was finished and the kitchen built; but the brick walls would require some time to dry before being ready for occupancy; and money for furnishing, considering the heavy drain on Father Nobili's purse, would not be so easily forthcoming. We know that Father Veyret was at Mission Dolores on January 25th, 1854, for on that day we find him witnessing to the lease renewed by Robin; earlier than this, in connection with our present subject, we cannot trace him.

In placing Father Veyret at the head of the institution, Father Nobili had done everything in his power to ensure success, but this, alas! is not always proportioned to effort. A college building of two stories standing out prominently on a hillside was certainly, for the time of which we write, imposing enough; but it was difficult of access and had little level ground around it for the games of boyhood. We must not think of the Mission Dolores of to-day, an integral part of San Fran-

FATHER FRANCIS VEYRET, S. J.

MISSION DOLORES

cisco, and easily reached by car from any portion of the city, and vainly imagine that such was the Mission of half a century ago. Market Street was stopped at Third and Kearny by barriers of sand. The traveler to the Mission had to take the stage down Third to Mission Street, then out over a road of planks skirting sand hill after sand hill, until tired and sore with plunge, and jolt, and bump, he reached his destination. The road to the college began about four hundred feet north of the Mission buildings, with many a turn winding its narrow way through the sand and brush.

Father Francis Veyret was born at St. Pierre le Bœuf, diocese of Lyons, March 6th, 1823. Ordained a secular priest, he sought the humble ministry of the foreign missions, and was sent to Oregon. The date of his entrance into the Society of Jesus is uncertain; March 19th, 1851, being the most probable. He was, therefore, either a novice or he had lately completed his novitiate, when appointed to rule over the destinies of the new college. We shall see that his stay here lasted about a year. He was then recalled to Santa Clara, where he spent the remainder of his life, with the exception of the scholastic year, 1878-1879, during which he filled the chair of mental philosophy in St. Ignatius College. His whole life as a Jesuit was mainly spent in the classroom, and for years he was prefect in the senior students' dormitory in Santa Clara. This unpleasant duty was yearly the subject of his petition to Superiors when, owing to his age, they should have relieved him of the burden. He would sacrifice himself to spare others, and hide to the best of his ability a rare spirit of self-denial. His piety was as unobtrusive as sincere, the chief objects of his solicitude being the poor of Christ. Day by day, when college duties were over, he was at their bedside, soothing them with his words of comfort, and cheering them with his genial smile; and the basket which he carried concealed beneath his cloak, brought solace to the poor body of the sufferer, while his tender zeal omitted nothing that could help an anxious soul. He died on December 10th, 1879, after many months of acute suffering borne with saintly patience.

But let us return to our Mission College. On February 8th, 1854, Father Nobili entered suit against Father Fontaine

to recover the money spent in satisfying the claims of Fennell and Dorland. The object of the action was to obtain a legal title to the property. We can easily imagine that his new troubles and trials were little to his taste; and only the thought that his sacrifices were for the best interests of the Church could have reconciled him to his thankless task. How the matter weighed on him is revealed by his letters to his lawyer.

*** "SANTA CLARA, June 2nd, 1854.

To W. Hart, Esq.,
San Francisco, Cal.

Dear Sir:

I send you, as requested, the notes for Doña Carmen. Please see how it should be with her. I hope now to see the whole affair of the Mission College concluded in a short time . . . unless some other claim should be raised against my poor purchase. . . .

Your affectionate servant,
JOHN NOBILI, S. J."

*** "SANTA CLARA, June 28th, 1854.

To W. Hart, Esq.,
San Francisco, Cal.

Dear Sir:

. . . As to the purchase of the judgment against Flavian Fontaine . . . it comes at a bad time. The parents of the boys who owe me money do not even answer my letters. I have just now not even fifty dollars to dispose of. . . . Please urge the matter of the Mission College with as much speed as possible, or else, I fear, it will derange my finances and ruin me. . . . Please tell me when it will be concluded.

Your affectionate servant,
JOHN NOBILI, S. J."

The judgment of which the letter speaks was a decision of the court against Father Fontaine in favor of George Scarpa for $417.67. Father Nobili forwarded the money, paying in part by an order on J. D. Carr, and in part by money borrowed from Mr. Forbes.

On September 21st, 1854, he won his suit against Father Fontaine, who, naturally, did not contest it, and who, if he knew of the transaction, must have rejoiced to know that his debts were being paid. On October 16th, the sheriff, to satisfy the judgment rendered, put the house up at auction and Father Nobili, the highest bidder, bought it for $50. Thus the college was at last legally his after a year of ceaseless worry and expense; but neither worry nor expense were yet to end for what Father Accolti had rightly called "A College of Sorrows." Only a week was to pass before Father Veyret would close the establishment; and once closed, it was never to be reopened. The following letter is self-explanatory, and was the bearer of news which, while doubtless not unforeseen, was certainly not palatable.

*** "MISSION DOLORES, Oct. 22nd, 1854.

Reverend and dear Father:

I send you Victor and the big Miranda. If your Reverence wishes to know the reasons, they are the following:

1st. As I am alone here and it is necessary for me to be frequently absent, I am forced to leave the boys all by themselves, a thing which surely cannot be much to your liking.

2nd. They did not wish to help me sufficiently in the kitchen, and in keeping the house clean; and I am not in the humor to do all the cleaning by myself, to bring them wood and water, and wash the dishes, unless you order me to exercise humility a little, a virtue which is not over strong in me.

3rd. We had six mouths to feed, and all ate like ogres; and only two paid, rarely in cash and often in promises. Now you do not wish me to run up expenses to the detriment of your interests.

I send the others to their homes for the same reasons, and remain alone like a hermit, ready to continue so for three years if you wish it, without asking a cent of you, and only begging a mass, from time to time, to buy a few roots.

If you do not know where to put these two fine fellows, put them in the place that you would have given me had you kept me with you.

Pray the good God, I beg you, to make me a holy solitary.

Your affectionate servant in the Sacred Heart,

F. VEYRET, S. J."

Any one that has known the jovial, sunny nature of Father Veyret and his droll humor, will appreciate the spirit in which his letter was written, and his offer to turn hermit and live on roots. His humility would easily have stood any demands made upon it, had the continuance of the college been in any way feasible. But disguise the fact as he might, the fact was nevertheless there, that six healthy, growing boys that ate like ogres, could not be fed even on the fairest promises, and so the college had to close its doors. Another letter equally interesting was, on the same day, penned to Father Nobili by Father Veyret.

*** MISSION DOLORES, Oct. 22nd, 1854.

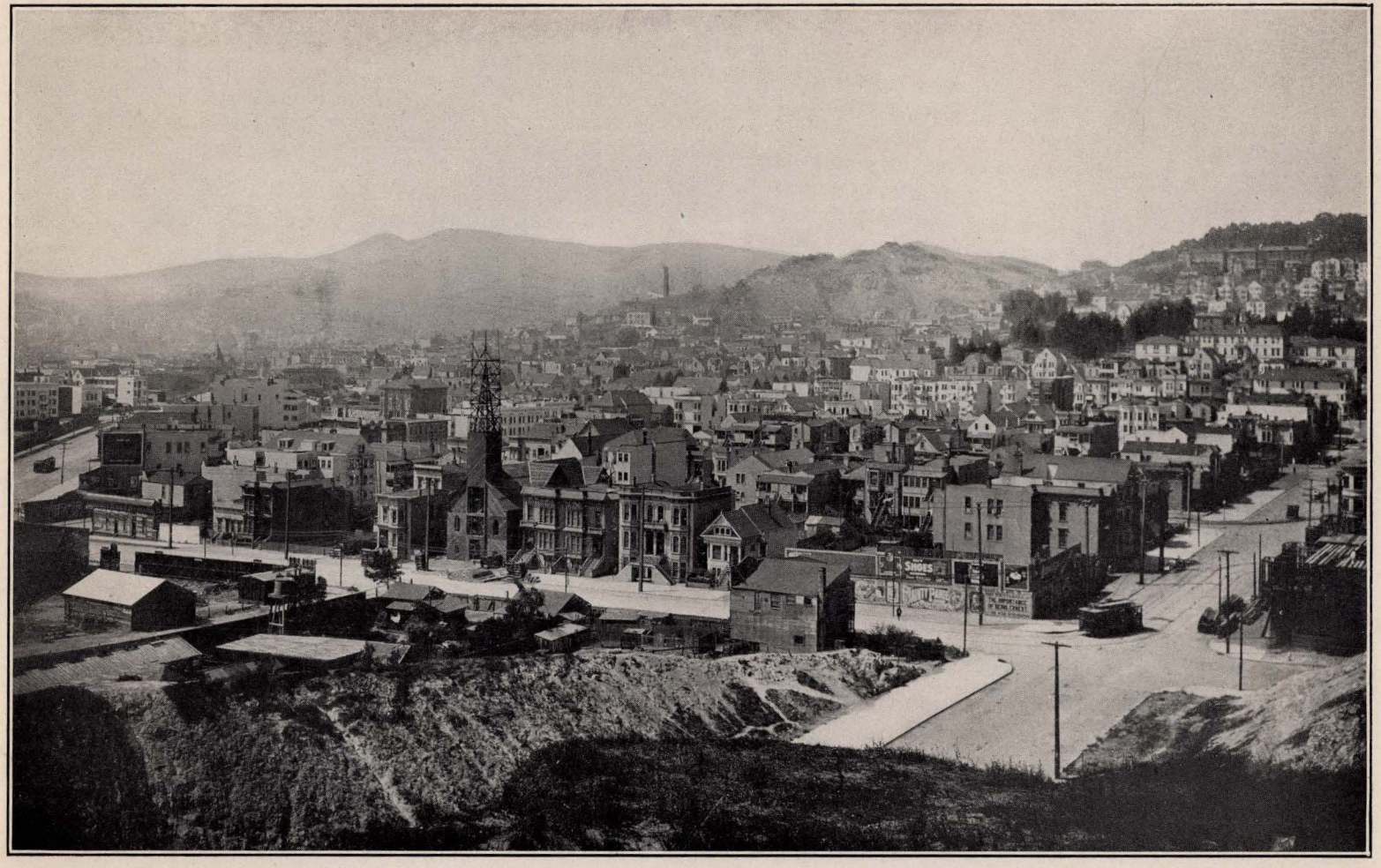
Dear Reverend Father:

I have tried to pump Mr. Robin in order to find out what he thought on the subject of which you spoke to me. He asked two or three days to think the matter over before answering how much we would have to give him before he would relinquish the part of the property which he holds. I foresee that this will be a considerable sum.

In conversing with his wife who is somewhat more sly and glib of tongue, I have found out something. She told me that they were more than once advised to make themselves independent of us and of Mr. Santerre, the American in question; that they had at least the right to the other side of the garden, since they had been the sole possessors of it for three years.

I urged your contract with them. She answered that this contract did not specify limits, and spoke only of the *land known* as the property of the college; that this property of the college could be understood as half of the whole, because Father Flavian and Mr. Santerre had squatted on the land or bought the title of another squatter. Mr. Santerre had one half and the college, the other half. And as Mr. Santerre had never lived on his half, they alone, if they so wished, had the right to appropriate it.

So, dear Reverend Father, if they are rogues, I see no other way for us to settle with them than by making a new lease with Robin in which he will recognize you as owner of the entire property. He would accept the lease for a specified time, pro-



PRESENT SURROUNDINGS OF THE SITE OF FATHER FLAVIAN'S COLLEGE

vided it were sufficiently long, say a year and a half or two years. But you cannot give him this assurance unless the other claimants to the land would, in virtue of a preceding lease which you would obtain from them, allow you the use of the property for the same fixed period. But, then, this very lease would involve the danger of recognizing these claimants as owners of the land; so that if their title to the property were rejected by the commission, we would, at the same time, forfeit our own. This lease, it seems to me, ought to contain a clause which would obviate the danger. If all this were done in due and proper form, it might, I believe, guarantee you your rights. But you can discuss this matter with some lawyer, for I know nothing of law.

Yours most affectionately,

F. VEYRET, S. J.

P. S.—Four or five hours after writing my letter, I had to break the seal, to let you know that Madame Robin, whom her husband had consulted, came to tell me that he would not sell you his vegetables, nor give the place up to you, since it belonged neither to him nor to you, but to Mr. Santerre, who had placed him there and who ordered him to improve the land until further notice: that the agreement which he had made with you, did not regard and could not regard anything but the part belonging to the college.

So that this answer changes the whole aspect of affairs. It is very probable that they will also refuse to recognize Mr. Santerre. They have as much right as he has; and every one for his own interests."

We doubt whether our readers have recognized in the Mr. Santerre of Father Veyret and Madame Robin, the American John Center, who in 1851, with Hollinshead, had squatted on the land. Yet so it is. Santerre is the phonetic French of Center. It seems, therefore, that though Mr. Center had never personally lived upon the land, he had placed Robin and wife there to safeguard his interests, for Robin in 1854 speaks of three years' occupancy. How the affair of the lease was settled with the latter we are left in ignorance, but, on November

11th, the desired lease was an accomplished fact. It was made between Robin and Father Veyret On January 3rd, 1855, the brick building, for a nominal sum, was leased to William Smith.

Doubtless, Father Nobili would now have driven all thoughts of Mission Dolores from his mind, and stopped a drain on his purse which, he himself has told us, threatened to bankrupt him, but things were to be otherwise. On March 7th the roof needed repairing, and this called for $130; other incidental expenses ran the bill up to $184, which the good Father paid as best he could, for as he tells lawyer Hart, the parents of pupils who owed him money would not even answer his letters. Thus did brave Father Nobili labor and suffer, until a premature death by lockjaw on March 1st, 1856, ended a life of piety and zeal. For him the vicissitudes of life were over; not so for the purchase which had added so many jewels to his crown.

On November 22nd, 1862, John Center sold to Wm. Scott the portion leased by Robin, and containing about four and one-half acres, claiming the property in virtue of joint ownership with Hollinshead. The case was taken to court and decided in Center's favor; so that in spite of Father Nobili's prudent foresight, the more valuable part of the property passed out of the hands of his successors. The partition of the property took place November 28th, 1865.

The brick building, the original cause of all the trouble, never came to any good. Neglected, it fell into decay, and, we are told, was ultimately destroyed by fire.

What bricks remained disappeared little by little, according as thrifty neighbors found use for them, and even the memory of Father Flavian's college has become a thing of the forgotten past.

After the partition of the property, the portion still remaining to Santa Clara College, as successor to Father Nobili, was by various agreements brought into conformity with adjacent streets: Fourteenth Street was run through it, as was also Walter Street from Fourteenth to Thirteenth. A portion of this property was sold in the early Nineties, and the remainder was dis-

posed of by a recent sale, in order to enable Santa Clara College to supply itself with a new home. As will be seen in the views presented, neat residences have sprung up as if by magic on the spot, the lives and fortunes of others are now linked around it, and nothing remains to call up the memories of the past; but we gladly give in our pages a place to the story of the "College of Sorrows," for if less successful than the second foundation, the present St. Ignatius, it was the fruit of similar zeal and equal sacrifice.

SITE OF FATHER FLAVIAN'S COLLEGE AS CHANGED BY TIME

CHAPTER III.

Beginnings: 1855--1862.

Having in the foregoing chapters set forth the right of the Society of Jesus to a home in the Archdiocese; and having traced, so far as documents would permit, the birth, infancy and premature death of the college at Mission Dolores, we are now prepared to take up the story of the present institution, destined in the designs of Providence for a happier fate.

The man marked out to begin the work was Father Anthony Maraschi, S. J., and to him was granted the grace, given to so few, of seeing the happy completion of his project, before, ripe with the merits of long years of toil, he was to lay down the burden he had so worthily helped to bear. The task of establishing a church and college in San Francisco in the early Fifties called for maturity of judgment, since the selection of site was of paramount importance. It required tireless energy, for difficulties were manifold and great. It demanded a firm will and a heart unshaken in its trust in Providence; and it found these to the full in that patient soul that could work and wait in trustfulness and prayer, doing to-day all that the present hour permitted, and confidingly leaving to the morrow the accomplishment of all that the present day denied.

He was a member of the staff of Loyola College, Baltimore, where for two years he had professed mental philosophy, when the order reached him to depart for California's distant shores. The Turin Province, to which he belonged, had, as we have seen, accepted charge of the Mission, and, naturally, despatched first of all to the new field of labor, such of its members as were already in America, seeing that these were the nearest and best fitted to promote the work. Father Maraschi left Baltimore on September 27th, 1854, and journeyed to New York. Here he was joined by Father Charles Messea, who, the preceding scholastic year, had taught chemistry in the University of St. Louis, and had zealously employed himself in the works of the ministry. A third completed the band in the person of Father Aloysius

Masnata, a finished classical scholar, who had taught rhetoric with success to the Jesuit students at Frederick, Maryland.

On the 8th of October, after bidding farewell to their Brethren, many of whom would gladly have joined them in their pioneer expedition to the Golden West, they were soon steaming out of the harbor of New York and ploughing the stormy Atlantic on their way to Aspinwall. Over the Isthmus in company with a throng of restless gold-seekers they traveled, and soon were out on the bosom of the broad Pacific, with prow pointing northward to their future home. The voyage was uneventful, and on November 1st the steamship, in all the pride of steamships of these early days, entering at the Golden Gate, swept on past the Presidio and the low-lying shore between it and North Point, until, rounding Telegraph Hill, it anchored in front of San Francisco.

Father Maraschi and his companions, therefore, were only some ten days' journey by sea from their destination, when Father Veyret, convinced that a diet of roots, paid for, was much more to his taste than one more pretentious, but to purchase which he received from his pupils nothing but empty promises, dispersed his six ogres and closed the classic halls of Mission Dolores. Doubtless he knew nothing of the coming addition to the number of Jesuits in California, or he would have at least deferred action. As it was, the Fathers on their arrival, found the Society of Jesus without a residence in San Francisco.

On landing, the band separated. Fathers Masnata and Messea went to teach in Santa Clara; Father Maraschi remained in San Francisco. That Mission Dolores and its prospects had no charm for him is evidenced by the fact that he never attempted to reopen the abandoned establishment. He judged with the other Fathers, and judged rightly, that in the educational situation in 1854, and for many years afterwards, one boarding college for boys would amply supply for the needs of the northern part of the State; that Santa Clara afforded better facilities than did Mission Dolores; that divided energies and increased expenses would harm both institutions to the evident detriment of religion and education; that the prime need of the future Queen City of the Pacific would be first-class day colleges; and, consequently, towards the establishment of one of these he toiled and waited

FATHER ANTHONY MARASCHI, S. J.

in hopeful patience, until Providence, in its own sweet way and time, would render the project feasible.

The first appointment of Father Maraschi in San Francisco, was as assistant in St. Francis Church, Vallejo Street; and from its marriage register we learn that on November 19th, 1854, he was already engaged in the exercise of his sacred ministry. From this date until January 1st, 1855, his name is of frequent occurrence in both baptismal and marriage registers; for if anything was repugnant to the character of Father Maraschi, it was inactivity.

1855.

In the very first days of 1855 he was transferred to St. Patrick's Church as assistant to Father Maginnis. St. Patrick's at that time stood on Market Street near Third, and was on the western outskirts of the city. Here for seven months he labored zealously, as the records from January 9th to July 8th show, sparing himself in nothing, and endearing himself to all with whom he came in contact.

It is true that San Francisco had changed somewhat from earlier days. "In 1849," says Hittell in his History of San Francisco, page 146, "the town covered an area of about half a mile square, the boundaries being California, Powell and Vallejo Streets, and the water line, which for nearly a quarter of a mile south of Jackson Street was near Montgomery. Many of the people lived in tents, and most of the remainder in shanties or mere shells of houses. The tents and shanties were in some places built along the sides of trails or roads over the hills, without regard to the lines of the streets. The hill from Vallejo to California Street, above Stockton, had much chaparral. There was no grading, planking or paving in any of the streets; nor was there any wharf extending out to deep water. There were two small wharves, one about seventy feet long between Sacramento and California, its outer end being west of Sansome Street and having five feet of water at low tide; the other perhaps thirty feet long, on Commercial Street, with not more than two feet of water at low tide at its outer end. This smaller wharf was used mainly for rowboats. The chief landing place, besides the wharves, was at Clark's Point,

near the intersection of Broadway and Battery Streets, where the deep water came up close to the rocky shore. The beach along the front of the town was sticky mud; south of Pine Street it was sand."

What Hittell has described in words, our readers have already had presented to them in the early views of our city. The accompanying half-tone is from a photograph of later date but will well illustrate some of the improvements of which I am about to speak.

Chief of these had been the filling in of this shallow bay which had left so little habitable land between its shores and the rugged hillsides. First in 1850 came the wharf building era in which Market, California, Sacramento, Clay, Washington, Jackson and Pacific Streets reached out into the water with an aggregate length of 6,000 feet. Then came the era of filling in.

"Soon after the wharf builders began their march out into the bay," continued Hittell, page 165, "the graders started to follow, crowding upon their heels. The first filling in of a water lot was done by Captain Folsom, on California Street, west of the site of the present Bank of California; and although the work was extremely expensive, it was immediately recognized as a good investment, and others imitated the example. After the wharves were built out on Clay and the parallel streets into the bay, it was found convenient to build cross streets on piles, thus enclosing the blocks, and in more than a score of instances shutting in old hulks that had long been dismantled and had been used as store-houses. Of these the *Niantic* subsequently became the most notable. She measured four hundred and fifty tons and was hauled up at high water to the lot on the northwest corner of Sansome and Clay Streets. Her masts were taken out, her rigging and some of her ballast removed, piles were driven on each side to keep her from listing, and she was used for storing merchandise."

A good idea of the work accomplished may be gained from a map of San Francisco copied from that of Josiah J. Le Count and published in Wheeler's Report on Land Titles in San

Francisco, Cal., 1852; but great as the improvement was in itself, and justly proud of it as the people were in those days, to us, who at present see a mighty city creeping up and over the distant hills, and reaching out toward the ocean, the extension of five or six blocks toward the water front, cannot seem what it seemed to the early pioneers. The difference of shading will indicate the water lots and those on the adjacent shore.

But while the city was thus extending toward the east, moving rapidly on at the imperative command of commerce, and while both northward and southward the residence portion had somewhat spread, the buildings on Kearny and Third Streets formed, in part, the western boundary to the city's population, for where the two met, Market Street ended, and beyond was the wilderness of sand.

St. Francis Church, Vallejo Street, ministered to the spiritual wants of the northern portion of the city; St. Mary's Cathedral in 1855, to those of the central; St. Patrick's, to those of the southern; any new church that sought to establish itself, must seek a location amid the sand dunes to the west.

In a growing city, a start cannot be made too soon. A congregation may not exist, but it can be built up. So thought Father Maraschi. He therefore applied to His Grace, the Most Rev. Joseph Sadoc Alemany, O. P., for the necessary permission to build a church and college, and received a favorable answer. It is said that when the Father asked the Archbishop to designate the spot, His Grace answered with a sweep of his hand toward the unoccupied lands, "Any place over there." This was in the spring of 1855.

The choice of location was soon made. Though Market Street, as we have said, reached only to Third, and the ever shifting barriers shut out, for the time being, its further progress, the lie of the city said plainly to the careful eye of Father Maraschi, "This street is certain to be the main artery of a fine city. Time and energy are needed; but time will pass and the needed energy will be awakened; here build and wait."

Outside San Francisco proper, as represented by its population, a lot therefore was chosen. It was a hundred-vara lot, *i. e.* one 275 feet square. It was situated on the south side of

Market Street, midway between Fourth and Fifth, as shown upon the city map, for as yet these streets were not graded, nor, in that vicinity, as yet open to traffic. The lot was numbered 127 and owned by Thomas O. Larkin. It was in a hollow between sand hills, though the narrow depression had been dignified with the name of St. Ann's Valley. The width of this so-called valley was naturally very irregular, owing to the constant drifting of the sand. Sometimes it narrowed greatly as the piles of sand encroached upon it; sometimes it widened out as on the Lick property which extended east from Father Maraschi's purchase to Fourth Street. To conceive the place, however, as a valley in the ordinary sense of the word, is to misconceive it. It was for the most part a comparatively narrow passage between the hills.

A deed was therefore drawn up on April 27th, 1855, in which Thomas O. Larkin and Rachel Larkin, his wife, turned over the property to Rev. Nicholas Congiato, Superior of the Jesuit Missions of California and Oregon. The transfer of the property, however, did not actually take place until May 1st, when the price agreed upon was paid. The consideration stated in the deed is $11,500.

Father Maraschi, who made the purchase, had no money of his own, but Messrs. Marzion & Co. had; money that in needed quantities and at the ordinary rate of 1½ per cent a month, they were willing, on good security, to loan the Father. On this 1st of May, therefore, 1855, the accounts of St. Ignatius Church and College were opened with $11,500 of debt.

On the day following, Father Congiato, who had arrived on the 8th of December previously, by a new deed, turned the property over to Father Maraschi; and happy that a solid beginning had been made, he soon after set out to pay an official visit to the northern Missions.

What order or orders of architecture should be employed in the construction of the new buildings was not a matter that, in these early times, bothered Father Maraschi; a plain gable roof on four plain walls, neat and decent in every particular, formed the common type of all the buildings, and soon lumber was on the ground, and the work on the church commenced.

MAP SHOWING WATER-LINE

What ornamentation there was, was on the front of the church. The 15th of July was selected for the dedication; the clergy of the city and vicinity were invited; His Grace, the Most Rev. Archbishop, consented to deliver the sermon; and crowds of the faithful trudged over the sand hills, beneath the warm summer sun, to show their appreciation of energy which was undaunted by difficulties. A newspaper of the day contains the following account of the ceremony:

*** "DEDICATION OF THE CHURCH OF ST. IGNATIUS.

The impressive ceremony of the blessing of the church of St. Ignatius, on Market Street between Fourth and Fifth Streets, took place last Sunday. An impressive sermon was delivered by Right Rev. Bishop Alemany, who referred to the services of the Jesuits 157 years ago. It will be remembered that the first occupation of California by the Spanish Government was in 1683; and that afterwards in 1697, Father J. M. de Salvatierra, Francis M. Piccolo and Father Kino became the pioneers of the cross upon these shores, and succeeded in establishing several missions."

The name of the paper from which the above is taken does not accompany the clipping which we have transcribed; hence we are unable to refer the information to its source. Another paper contains the following more complete and elaborate account:

*** "DEDICATION OF A NEW CATHOLIC CHURCH.

On Sunday last, the new Catholic Church of St. Ignatius, near the junction of Stockton and Market Streets, was solemnly opened for divine service. It is a frame building about seventy-five feet long by thirty-five feet wide, and presents a neat and tasteful appearance. It is plastered on the inside and fitted up with pews which can accommodate nearly four hundred persons. There is also a small gallery.

The ceremony of dedication was performed by the Most Rev. Archbishop Alemany, D. D., assisted by Revs. John Nobili, S. J., D. Salari, S. J., U. Grassi, S. J., J. Caredda, S. J., and the pastor of the church, A. Maraschi, S. J.

After the dedication, High Mass was celebrated, accompanied by very fine music, and the Most Rev. Archbishop

delivered an impressive discourse in which he spoke in the most eulogistic terms of the zeal and labors of the Jesuits in propagating the gospel throughout every part of the world, but more especially in California. He expatiated on their labors, and took occasion to animadvert on the ingratitude that they received, and the myriad calumnies with which they were assailed by the pulpit and the press, while engaged in extending the Kingdom of Christ. But in this respect, said the Archbishop, they do not fare worse than their Crucified Lord whose example they follow 'in going about doing good.'

There was a large attendance on the occasion, a considerable portion of whom were ladies. Mass will be celebrated in the church every morning except Sunday, at 6 and half past 7 o'clock; and on Sundays at the usual hours. Vespers will be sung every Sunday at half past 5 in the afternoon. The pastor, Rev. A. Maraschi, speaks the English, French, Spanish, Italian and German languages."

The first assistant of Father Maraschi was Father Joseph Bixio, though we have been unable to ascertain the exact date when the appointment was made. We think that it was shortly after the blessing of the church. Father Bixio had arrived in California in the early part of July in company with Fathers Joseph Caredda, Urban Grassi and Alphonsus Biglione. The last three were attached to the faculty of Santa Clara; Father Bixio was assigned to St. Ignatius.

Three months have quickly sped by and residence and college are completed, or perhaps we should say, residence and academy, for it is under this name that we first find the latter advertised. It was a plain but decent frame building situated behind the church and about twenty feet from it. In length, the academy was about forty feet; and in width, about twenty-five or thirty feet; and consisted of one large room. Mr. John Haley, a young Irishman, constituted its first staff of professors. The institution opened its doors for the reception of pupils on Monday, October 15th, 1855, and on that day we find Richard McCabe enrolled as the first pupil. Other pupils doubtless there were, but record of them has perished. With the multiplicity of duties that pressed upon Father

Maraschi, we can only be astonished that he has left us any record at all of the happenings of those busy days; but it may be, too, that in the change and rechange of residence and church, and in the various cleaning-up processes in which what seems to be old rubbish finds its way into the fire, much that Father Maraschi had set down, may have been unwittingly destroyed or lost.

The residence consisted of two rooms and a kitchen, with a low garret running the whole length of the house. It was somewhat back from the line of Market Street, and westward of church and academy. In it lived Fathers Maraschi, Bixio and Brother Isabella; Mr. Haley had more palatial quarters in the schoolroom.

The catalogue of the Turin Province of the Society of Jesus puts down both Father Bixio and Father Accolti as assistants to Father Maraschi. It is doubtful, however, whether both were ever helpers at the same time. Father Bixio continued to assist in St. Ignatius until January 23rd, 1856, at which date he was transferred to Santa Clara. Before this, we have no record of Father Accolti as assistant pastor at the little church on Market Street, but soon after, mention of him is frequent.

On March 2nd, he went from the city to Santa Clara to attend the funeral of his old friend and companion, Father Nobili, and returned to his field of labor on the 5th. On the 17th of the month, he and Brother Albert Weyringer were witnesses at a marriage performed by Father Maraschi; and so on, date after date could be given, proving his residence in San Francisco.

While Father Bixio was assistant to Father Maraschi, he attended the Mission station at Redwood City; and probably the greater nearness of this place to Santa Clara was one of the determining motives for his removal to Santa Clara early in 1856.

1856.

On the 9th of January of this year, Brother Albert Weyringer, who, thank God, is still with us to give us an account of the infancy of church and college, became a member of the little community on Market Street, leaving it again for Santa Clara on May 23rd, following.

"We lived," he says, "in a hole surrounded by sand hills. Towards the city, which was some distance to the east, and from which we were cut off by barriers of sand, there was but one house, and that the shanty of a milkman on the adjoining lot. Westward there was the Lincoln School standing out considerably into what is now Market Street, but during my residence in St. Ignatius the buildings were unoccupied.

Behind us rose a sand hill which sloped again towards Mission Street, and served as neutral territory between our college and a public school which had been built there. This neutral ground, however, was often invaded from the school mentioned, for a Jesuit in cap and cassock was a rare object of curiosity to the children of those days in San Francisco; and, perched on the hilltop, they surveyed the scene below, making Father Maraschi the butt of many a remark, much to the mortification of their teacher who could not repress their rudeness.

The residence was small and poor, and the accommodations so scant that, for a time, Fathers Accolti and Maraschi shared the same room. But as, for sleeping, Father Maraschi used only a mattress which he rolled up by day and spread on the floor by night, his part of the furniture was easily housed. Brother Isabella, myself and a Frenchman named Pierre, an old soldier of Napoleon's army, a good old man whom Father Maraschi had taken in out of charity, occupied rude bunks in the attic.

The church was of wood, but plain and neat. At its southwest corner and near the door of the sacristy was a rude framework about ten feet high, which supported the church bell. In the church was a single altar, simple and plain as befitted its surroundings, but always neat and beautiful, bright with the wealth of wild flowers that outside the building grew on every hand.

One day, in rambling over the hills, I came upon a pretty plant whose species was unknown to me. It was of a glossy green and seemed by nature a climber. How much it will add to the beauty of the church, I thought, if I train it along the wall, and arch it over door and windows. Carefully, then, not to injure its tender roots, I dug it out of the soft sand; and bore it home in all the pride of original discovery. I planted it by the

sacristy door. I knew that Father Maraschi would see it. I knew, at least I thought I knew, that he would commend my diligence. I waited for his approbation. Waited? Well, yes, I am still waiting for that. He saw the plant? Surely. Its beauty? He did. Had he no taste for pretty plants? Well, not exactly for such as the present object of my care; for that plant of the glossy leaves was the common poison oak, and it was soon at a safe distance withering in the sun. Appearances even in California are at times deceitful.

On Sundays, Father Accolti was accustomed to say the first mass, and Father Maraschi the last, and preach. The ordinary Sunday attendance was rather poor; attendance, however, during Holy Week was striking, and I wondered where all the people came from.

The college was not a success in those early days, and few pupils attended the classes; so that about February, classes were interrupted, and Brother Isabella and I enjoyed more spacious quarters in the schoolroom. He was cook and attended to domestic duties; I was for out-door work. My chief occupation consisted in cutting a road through the sand behind the house, the intention being to establish communication with Mission Street. My labor was quite successful for a time, and even the strong winds which at that season prevailed, kindly gave me valuable assistance; for all that was required was to lift the sand with my shovel and toss it into the air, and presently it was scattered far and wide to my intense pleasure.

I had gotten indeed to like the wind and even to look on it, in a manner, as a partner in my toil, when all of a sudden the rude awakening came. One night this very wind which had dealt with me so kindly, came in great gusts from the ocean. How it howled and shrieked around our little buildings, which rocked under its rude touch, as it hurried by! And my road? The wind came, and went—and my road with it. Morning showed an unbroken hillside beneath which my planks were buried, and I was out of a job, since it was evident that so long as the hill remained, no matter what labor might be expended, the permanency of the road could never be assured.

But I was not the only sufferer. The church touched the south line of Market Street, and so protruded somewhat further

than the residence. To the west, therefore, of the church and in front of the residence, extended for a short distance a narrow strip of level land which Father Maraschi and Brother Isabella divided between them, the former cultivating a few flowers; the latter, some kitchen vegetables. The wind treated us all alike. What plants it failed to uproot, it covered with heaps of sand; and Father Maraschi and Brother Isabella, like myself, had to turn their energies into other channels.

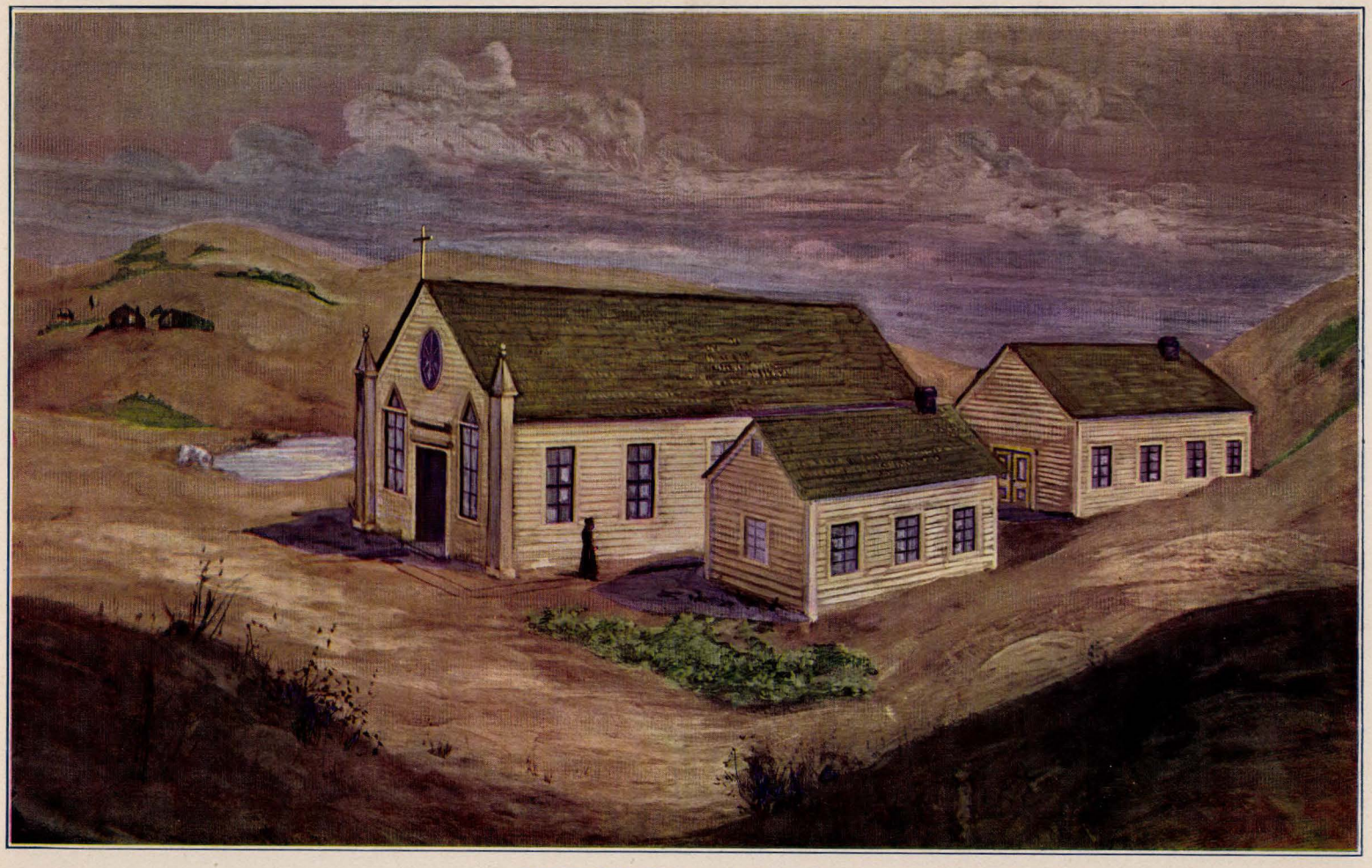
Living thus, as in a desert, an almost unbroken stillness reigned around us, so that even the stir and excitement attending the days of the Vigilance Committee did not reach us. There was only the hurried departure of the Fathers as some call came for their spiritual ministrations, and again the same quiet settled down, as if it expected here to rule forever.

Though I have tried to recall houses to the west of us, memory presents but the Lincoln School, of which I have already spoken; but to the northwest, in a little valley shut in by precipitous hills, I remember three. Beyond these again was the wilderness and the waste of sand."

Such were the buildings and such the surroundings and happenings in these early days as related by an eye witness.

We present the scene to our readers. The church is an exact copy of an early photograph, the rest is drawn from Brother Weyringer's description. That the reproduction is true to the original, we have the testimony of Mr. James R. Kelly, who attended St. Ignatius in its earliest days. In this, as in the presentation of Father Flavian's college, we have availed ourselves of the art of Mr. Michael O'Sullivan. We shall also, in presenting the college at a later date, have recourse to the same assistance. But let us retrace our steps to 1856. Though church and school and residence had been built, they were not entirely paid for, seeing that Marzion & Co., on December 1st, 1855, were called upon to lend an additional sum of $3,100 at the usual rate of 1½ per cent a month—money more easily borrowed than repaid.

The congregation, as has been stated, was rather meager; and Mr. James R. Kelly, the present Prefect of the Gentlemen's Sodality, recalls occasions on which an omnibus could have accommodated the worshipers at mass. At vespers the attend-



FIRST CHURCH AND RESIDENCE, 1855.

ance was even smaller, and once it appears that he made up the whole congregation. Father Maraschi, however, was not disheartened. He knew that, with patience, time would reverse all this. He had not planned for the present but for the future, and, calmly gazing into it, he said over and over again: "Here, in time, will be the heart of a great city."

What Brother Weyringer has told us of the smallness of the number of pupils, is borne out by Father Maraschi's accounts, for from the opening of the college in October up to the end of the year, he received only $106 in tuition fees. The average, therefore, for these two months and a half was $42.40 a month. This would probably mean an attendance of from twenty to twenty-five pupils; since, though some students would pay in full, and some would pay in part, others would be received free, the rule of admission in St. Ignatius having ever been the rule of the Society of Jesus in day colleges, that those who are unable to pay tuition fees, are received and cared for, just as those who are able.

In the church the choir was early established, if one singer can properly be said to constitute a choir. He was a Frenchman and dispensed plain chant, whether pure Gregorian or a modified species of his own, we are not informed. The choir loft was over the main entrance and soon had a harmonium. The first organist was Mr. Anthony Schmidt, whose name we find connected with the choir as early as July, 1856.

With a clearness of mind deserving of all commendation, the Fathers understood that the great need of a population such as that which was bound to come together on these distant shores, men of all religions and of no religion, would be books in which the doctrines of the Catholic Church would be defended and explained. In May, 1856, therefore, a Library Association was started under favorable auspices.

The interruption of studies in the college did not last long, for again, in May, we have an account of new students admitted, and thenceforward the increase in numbers was steady and rapid. There was, as yet, but one teacher, probably the same Mr. Haley, to whom, as revealed by Father Maraschi's accounts, $200 were paid at the end of July.

The coming and going of worshipers attending the church, the visits of parents who had sons to place at school, the constant journeyings of the children themselves, soon called for easier means of access. We are, therefore, not surprised to learn that, in June, a sidewalk was talked of, and Father Maraschi was requested to contribute towards it. Where the sidewalk was to be we are left to conjecture. It was not, as might be supposed, a sidewalk to be built in front of the church and residence of the Fathers, for, as yet, the street was not graded. Besides, as such sidewalk would be for the benefit of the Fathers and their institution alone, since there was no one else to benefit by it, it would scarcely be a matter for subscription. The sidewalk in question, therefore, was a matter of general utility, in the construction of which others concurred.

Conjecture under the circumstances, however, becomes closely allied to certainty, when we identify the sidewalk in question as that which ran up Stockton Street to O'Farrell, and along O'Farrell to Dupont; on Dupont to Sutter, and thence east to Montgomery; a very primitive affair, but quite in keeping with surroundings which were all primitive. When we speak of Stockton Street, we are aware that we are dignifying a mere depression between hills of sand with the name of street. But it was so designated on the maps of San Francisco, and was the only opening through which vehicles could make their way into the quaint little valley. We have spoken of sidewalk and called it primitive. It could scarcely have been more so, for it consisted of some planks laid one after another along the shifting sand. Yet it was a great convenience, more so, indeed, than can perhaps be at present imagined.

To one who has never trudged through sand, and who to-day, over modern sidewalks, would retrace the course marked out by the line of planks in 1856, the journey must needs seem insignificant; then, it was far otherwise, especially in winter, when the sudden tipping up of the plank gave tardy warning to the wayfarer that the recent downpour had robbed it of needed support, and that due caution must be taken to prevent a recurrence of the mishap.

The work of the church and college broadened day by day, but resources were scant and imperatively demanded the strictest economy.

The debt of July, 1855, which amounted to $15,084.08 was nearly $20,000 in December. As stipends for masses during this time, Father Maraschi had received $134.50. His revenue from pew rent was $62.50. Collections in the church amounted to $410.13, but this sum included the more than ordinary collections taken up at the blessing of the edifice and on Christmas Day. A fair estimate of the ordinary Sunday collection would be about $10 or $12. In tuition fees he had received $106, but had paid out in incidental expenses about $46, the transaction thus seeming to net him about $60. But this amount was far from being profit, since it did not cover by half the wages of the hired teacher. The college, therefore, if we may so name this early beginning, was managed at a loss. Moreover, the building of the school and its furnishing were the fruit of borrowed money which called for a high rate of interest; so that we may easily appreciate the difficulties of those days of trial when we are informed that Father Maraschi paid in interest alone between July, 1855, and January, 1856, $1,489, or about double the gross receipts of that period. He who pays out two dollars to take in one, and who has only what he takes in as means of support for himself, his fellow-workers, and the institution under his care, has a delicate financial problem to wrestle with, even if the solution be so plain and easy—borrow more.

The programme of studies in the academy was, from the very beginning, as broad as the age and capacity of the pupils would permit. French and Spanish were taught, and even as early as 1856 a class of drawing was established. The professor of this latter branch was a certain Mr. McLaughlin, who, moreover, taught a regular class up to February 2nd, 1857. On that date his class duties were assumed by Mr. William McGill Barry.

1857.

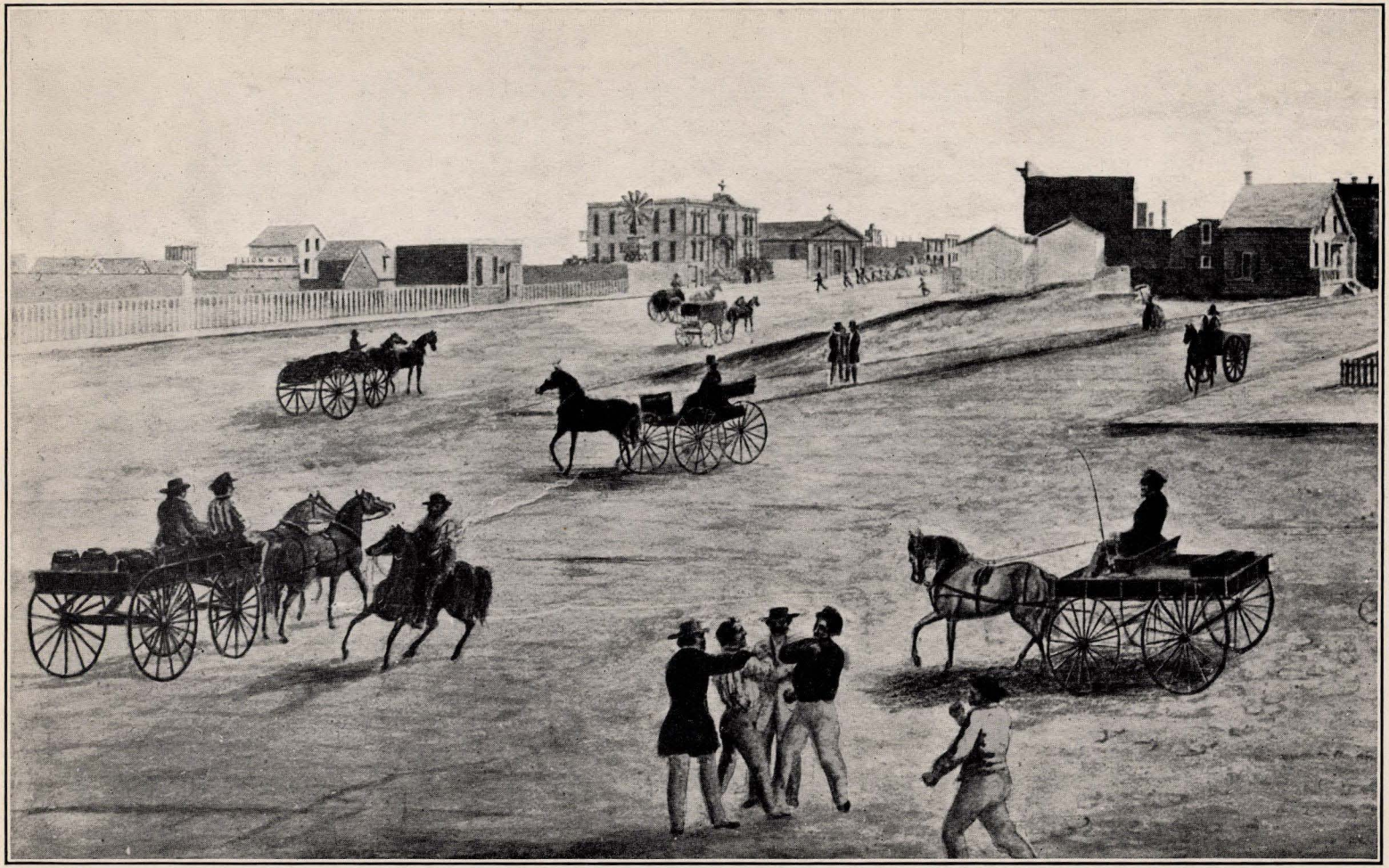
The increase in pupils in 1856 and the opening days of 1857, had already necessitated the employment of another teacher, Mr. Peter J. Molloy.

Mr. Molloy began his connection with the college on January 23rd of this latter year, and taught with much success up to the end of August. On September 1st, he entered the Society of Jesus in Santa Clara, the first candidate for the Jesuit priesthood in the Californian Mission. Almighty God, however, had not destined him for length of days upon earth. Three months passed, and failing health obliged him to return to San Francisco. Here on December 20th he peacefuly passed away.

With the advent of 1857, had come the urgent need of room for Fathers and pupils, and about the middle of April, the dwelling-house was raised. On the 29th of the same month, an advertisement in the daily papers gave notice that an additional teacher was required in the academy, an excellent index of life and progress. On the same day, Father Congiato departed on his annual visit to the northern Missions in Oregon and the Rocky Mountains. He knew that his brethren toiling in the then distant wilds would inquire about matters and prospects in California; and he was happy to be the bearer of the information that St. Ignatius was steadily increasing in the number of its classes, and promised much for the Catholic future of San Francisco.

During vacation this year, Father Benedict Piccardo, who had been Father Maraschi's zealous co-laborer since May 31st, 1856, was transferred to Santa Clara as professor of classics, and Father Emmanuel Nattini was appointed his successor. This appointment offered the energy and zeal of Father Nattini a wider field than the office of Minister in Santa Clara College, which office he had successfully filled the preceding year; for, besides the spiritual ministry of the church, in which he was indefatigable, he was singing teacher in the academy and professor of French. Idleness surely had no place in St. Ignatius, and busy as others were, Father Maraschi was busiest of all. Superior, treasurer, parish priest, with duties sufficient to afford occupation to several men, he yet found time to teach Latin and Spanish.

On August 9th, Father Congiato again found himself on Californian soil, having returned from Oregon in company with Brother Natalis Savio. A week's rest in San Francisco allowed him to recover somewhat from the fatigues of his journey, and, on the 17th, he and the Brother departed for Santa Clara. On



OLD ST. PATRICK'S

the preceding day, Father Felix Cicaterri had assumed charge of Santa Clara College, and Father Congiato rightly judged that the best interests of the Order would be served by the changing of his own residence to San Francisco.

The city was more central; influence would be more widely diffused; communication with Oregon would be facilitated; and perhaps by the change of climate, health and strength might be restored to a frame never robust, but now more than ever shattered by constant journeyings and labors. The change was made about the 24th of the month, and Father Congiato took charge of the affairs of St. Ignatius.

The severe strain imposed upon his system by the many and harassing duties of his various offices had, however, told too severely upon him to admit of a bettering of his physical condition until his burden should be lightened. Exhausted nature longed for and demanded more complete relief. He represented his case to his higher Superiors and not in vain. They were loth, indeed, to deprive the Mission of his guidance, but they recognized the reasonableness of his representations and the urgency of the matter. On November 16th, Father Congiato left San Francisco on a visit to Santa Clara. He would be absent, he said, for a few days. People thought it was one of the ordinary trips which, in the fulfillment of his office, he was accustomed to make. They were soon undeceived. On the 19th, he made public a letter of Father Alexander Joseph Ponza, Provincial of Turin, by which he was relieved of the cares of superiorship, and Father Cicaterri was substituted temporarily in his place. A week later, having given his successor all needed information concerning the condition of affairs in the Mission, with light heart he returned to San Francisco, journeying in the company of the Most Rev. Francis Norbert Blanchet, D. D., Archbishop of Oregon City, who had visited him in Santa Clara.

Thus, freed from the graver cares of General Superior, Father Congiato was able to devote himself mainly to the interests and solid development of St. Ignatius; for, though he still remained in charge of the Oregon Mission, winter had now, in great measure, interrupted communication with it, so that duties regarding it were not for the moment pressing.

The number of secular teachers employed in the classes had, as we have stated, become three: Mr. William Barry, already mentioned; Mr. John Grace; and Mr. John Egan, a gentleman for many years identified with the college, and to whose faithful memory we are indebted for many of the details relating to the years of which we are about to treat. He had been engaged on the 15th of August, and proved himself an earnest, conscientious worker and excellent disciplinarian; and many an old-time student of St. Ignatius owes his earliest advance along the path of knowledge to the guidance of this devoted teacher.

On the 1st of November, an attempt was made to start a night school in connection with the academy, and we find the names of Mr. Mogan and Guthrie Maguire, pupils. We would be much surprised if Father Nattini were not the moving spirit of the project, the more so as both students are credited with a French Ollendorf and nothing else, so that evidently they belonged to his department. On the 14th and 23rd of the month an advertisement appeared in the *Herald,* giving notice of the Fathers' intention to conduct evening classes: the idea does not seem to have been a success, and, while not abandoned, as we shall see, its execution was deferred. It is pleasant and instructive, however, to chronicle attempts like these as indicative of the spirit of progressiveness which inspired early St. Ignatius. It was not its fault that a too limited number availed themselves of educational opportunities.

About the middle of October, the choir had undergone a transformation. The Frenchman and his plain song no longer satisfied the musical tastes of the congregation, and Father Nattini and Mr. Egan took up the singer's burden. Soon, however, help was kindly afforded them; and while they continued to supply the music during mass, a choir of girls, under the direction of Mr. Egan, chanted the psalms at vespers. The young musicians were from an excellently conducted school of the Sisters of Charity on Market Street near Old St. Patrick's, a view of which we have already given, and they willingly crossed the sand wastes to add the charm of their young voices to the beauty of the vesper service.

December came and Father Maraschi cast a retrospective glance over the financial status of the two preceding years. We

doubt whether, in considering things from such a standpoint, he had much cause for feeling elated. Hard work had been done, and plenty of it. Eternity indeed was the richer for it all, but earth, poor earth, had lagged behind in the reckoning. Every year had added to the college's deficit. The debt of 1855 had become $21,869 in 1856, only to have some five hundred dollars added to it in 1857. The church collections averaged about $16 a Sunday; the pew rent was remarkably small. Even in the latter of the two years, January gave only $9; September, $6; November and December only $6.75 apiece; four other months averaged about $13; and if March gave the comparatively remarkable sum of $32, it was only because a prominent lady had contributed twenty of that amount.

The income from tuition had increased considerably, but so had academic expenses; and what a hasty and superficial glance might, at times, have considered a surplus on the right side of the college ledger, was often in reality none at all, for it was more than counterbalanced by back pay due the secular professors.

Without doubt Father Maraschi was often commended for not bothering his congregation about money; without doubt many of those who made use of his ministry admired him for never even speaking of money. But if he spared their feelings it was at the expense of his own. He had to worry on as best he could, and pay in interest $2,421 in 1856, and an additional sum of $1,176 in 1857, for being allowed to labor with his associates for the spiritual welfare of the people of the parish and the Catholic education of their children.

Yet in the face of difficulties that would have disheartened another man, Father Maraschi never faltered nor lost heart. He was looking beyond the horizon of many another man, and it is to the credit of his Superiors that they trusted him.

1858.

On March 1st, the Oregon Mission was detached from the Californian, and Father Congiato was constituted the Superior of what was thenceforth a separate jurisdiction. The division of the two Missions was an arrangement mutually advantageous. Father Cicaterri became Superior of California;

and the central authority of this latter Mission was once more established at Santa Clara.

The success of the choir under Father Nattini encouraged it to more pretentious efforts, and, in early January, the old harmonium was repaired and one of Mozart's masses purchased. In March, new benches were needed in the church, the best of evidence that the little congregation was growing. This month also may be said to have given birth to the present college library, seeing that the first considerable purchase of books for it, was made on the 17th. The academy, too, was not neglected. The *Monitor* of April 3rd contains the following advertisement:

"DAY SCHOOL.

The third annual session of the Day School at St. Ignatius Church, Market Street, between Fourth and Fifth, directed by the Fathers of the Society of Jesus, commenced on the 1st of September. The hours of attendance are from 9 o'clock A. M. to — o'clock P. M. Pupils of all denominations admitted.

TERMS.

English, Spanish, French, Italian, Latin, Greek, Elocution, Arithmetic, Bookkeeping, Mathematics, History, Geography, per month, $8.

Preparatory Department, $5. Three lessons weekly will be given in drawing for $2 per month. No extra charge for vocal music and stationery. Payments to be made monthly in advance.

For further information apply in the forenoon to A. Maraschi, S. J."

By a strange omission which runs through succeeding issues of the paper, the hour of the closing of school is omitted; the hour, however, was 3 P. M. as we learn from an advertisement published in the *National* soon after. As it is fuller than the notice in the *Monitor* we publish it in facsimile. The night school is still spoken of but only as contemplated.

In the *Monitor* of April 10th, we find a Catholic Directory for the archdiocese. It was a reprint of an Eastern Directory, and although the editor of the *Monitor* assures us that he had

THE NATIONAL.

GEO. PEN JOHNSTON, Editor.

MONDAY MORNING, August 16th, 1858.

DAY SCHOOL AT ST. IGNATIUS

Market Street, bet. Fourth & Fifth,

SAN FRANCISCO.

Directed by Fathers of the Society of Jesus.

THE FOURTH ANNUAL SESSION OF this Institution will commence on the 1st day of September, 1858, with accommodations much better than heretofore.

TERMS:

Rhetoric, Grammar, Composition, Elocution, Mathematics, Book-Keeping, Arithmetic, Ancient and Modern Languages, History, Geography, Penmanship, Vocal Music—per month, including Stationery..... $8 00

Preparatory Department, per month, including Stationery..... 5 00

Three lessons in Drawing, per week, of one hour each will be given for an extra charge of $2 00 per month.

Schools hours from 9 A. M. to 3 P. M. No school on Thursdays and holidays. On every Monday tickets are given for punctual attendance, good conduct, and excellence in recitation, to such as deserved them in the previous week. Average attendance last session, sixty-five pupils, under the care of six Professors.

A. MARASCHI, S. J., Principal.

☞ A NIGHT SCHOOL for Book-Keeping, Arithmetic, and Modern Languages, will be formed as soon as sufficient attendance is secured. au16tf

purged it of several inaccuracies, he had unfortunately not succeeded in purging it of all.

Father Piccardo is still put down as connected with St. Ignatius Academy and Father Nattini is credited with bilocation, for he is at one and the same time assistant to Father Congiato in San Francisco, and a member of the faculty of Santa Clara College, Santa Clara.

The issue of May 1st, however, corrects these errors, and tells us that, "The following is the authorized list of the Missions, clergy and institutions of the archdiocese of San Francisco. . . .

St. Ignatius Academy, San Francisco, Rev. A. Maraschi, S. J.; Rev. E. Nattini, S. J. Number of pupils, 75."

On April 17th, the same esteemed paper among its "Ecclesiastical Announcements" informed its readers of Father Congiato's approaching departure.

"We announce with deepest regret," it says, "the departure from among us, of the Very Rev. N. Congiato, now Superior of the Order of Jesuits in Oregon and Washington Territories. By the last mail, letters arrived ordaining that the Pacific Province which had hitherto consisted of California and the Territories named, should henceforth be divided into two, and Father Congiato is appointed Superior of the Missions in the northern division. His loss to this State is sincerely deplored not only by his own Order, but by the Archbishop and clergy of this archdiocese, and by all to whom the unassuming virtues and eminent zeal of Father Congiato are known."

The day following this announcement, the second Sunday after Easter, a little of the sensational was thrown into the quiet life of St. Ignatius. At the time when the church was without worshipers, an insane man entered, and forestalling modern methods in which a formal declaration of war is not necessary, started in to destroy whatever came to hand. Father Congiato heard the noise and hastened to seek the cause. He was not long in finding it. Unable alone to cope with the maniac, he gave the alarm. Fortunately some men happened to be within calling distance, and having hastened to the Father's assistance, quickly overpowered the fellow,

though not until he had succeeded in smashing everything breakable about the altar. The news immediately spread through the city; generosity was aroused; and under the word "Smashing," Father Maraschi opened a new account in his ledger. Thanks to the zeal of Miss Marie L. Roach, who specially exerted herself in obtaining contributions, and to the open hands of many of the church's friends, the loss was not only covered, but a comfortable sum over and above was netted for improvements; so that candlesticks bought, and candelabra, and a carpet for the altar, and cloth for church curtains, and the painting of pews, altar and baptistry, dot the account page with a frequency unknown before.

On the 28th of May, Father Congiato left San Francisco to devote his entire energy to the furtherance of the interests of the Oregon Mission, and Father Maraschi had again to shoulder the burden and responsibilities of St. Ignatius. On the same day, the museum of the academy was started by the purchase of a collection of shells. In July, the physical cabinet, which for years has ranked among the best in the colleges of the world, received its first installment of instruments, the nucleus of a development of which our city may be justly proud. We do not deny that the museum and cabinet of 1858 were very small affairs; we merely wonder that there were any at all; and wonder the more when we reflect that their inception coincides with a period of great financial depression in San Francisco, when the city was in great part depopulated by the mad rush to the gold fields of Frazer River; so much so, that the *Monitor* on July 3rd gives notice to its readers, that, owing to the exodus, it would be obliged to suspend publication for the period of three months. Its next issue was on October 16th.

On August 31st, Fathers Alphonsus Biglione and Urban Grassi came from Santa Clara to teach in the academy; and the next day, Father Nattini left St. Ignatius, having been appointed to teach in Santa Clara. About this time we have the first records of Sunday-schools in connection with the church, though probably they existed earlier. Both Father Grassi and Father Biglione taught catechism publicly. Good Father Maraschi filled so many offices that he had hardly time to breathe. He was president; prefect of schools; he taught

Greek and Spanish; he preached; heard confessions, and visited the sick; and, besides keeping domestic accounts, had to attend to the general accounts of the Californian and Oregon Missions. There were, besides, some building and repairing always going on, some addition to what already existed, and the superintendence of such work naturally fell to him.

At the end of July, Mr. Barry had severed his connections with the academy, and soon after, Mr. Fallon replaced him. A Mr. Lovis also taught for some months toward the end of the year. Changes in teachers seem to have been frequent about this time, due probably to the restlessness that existed on account of the gold excitement already mentioned. A singing teacher was hired to take Father Nattini's place in cultivating the pupils' voices; so that, with the various changes, matters were soon running as before.

About the middle of October, Father De Smet arrived in San Francisco. A notice of the event is contained in the *Monitor* of October 23rd: "General Harney arrived on last Saturday," it says, "on the steamer *John L. Stephens, en route* for Oregon to take command of the army stationed there. Father De Smet, a Catholic missionary, accompanies him as chaplain to the army. The Reverend Father has had a long experience with the Indians in the Northwest and much good may be expected from his labors."

In his "New Indian Sketches," pages 86 and 87, the Father himself gives an account of his journey, and his arrival at St. Ignatius. The letter is written a year after the event.

"ST. LOUIS, Nov. 10th, 1859.

Reverend and dear Father:

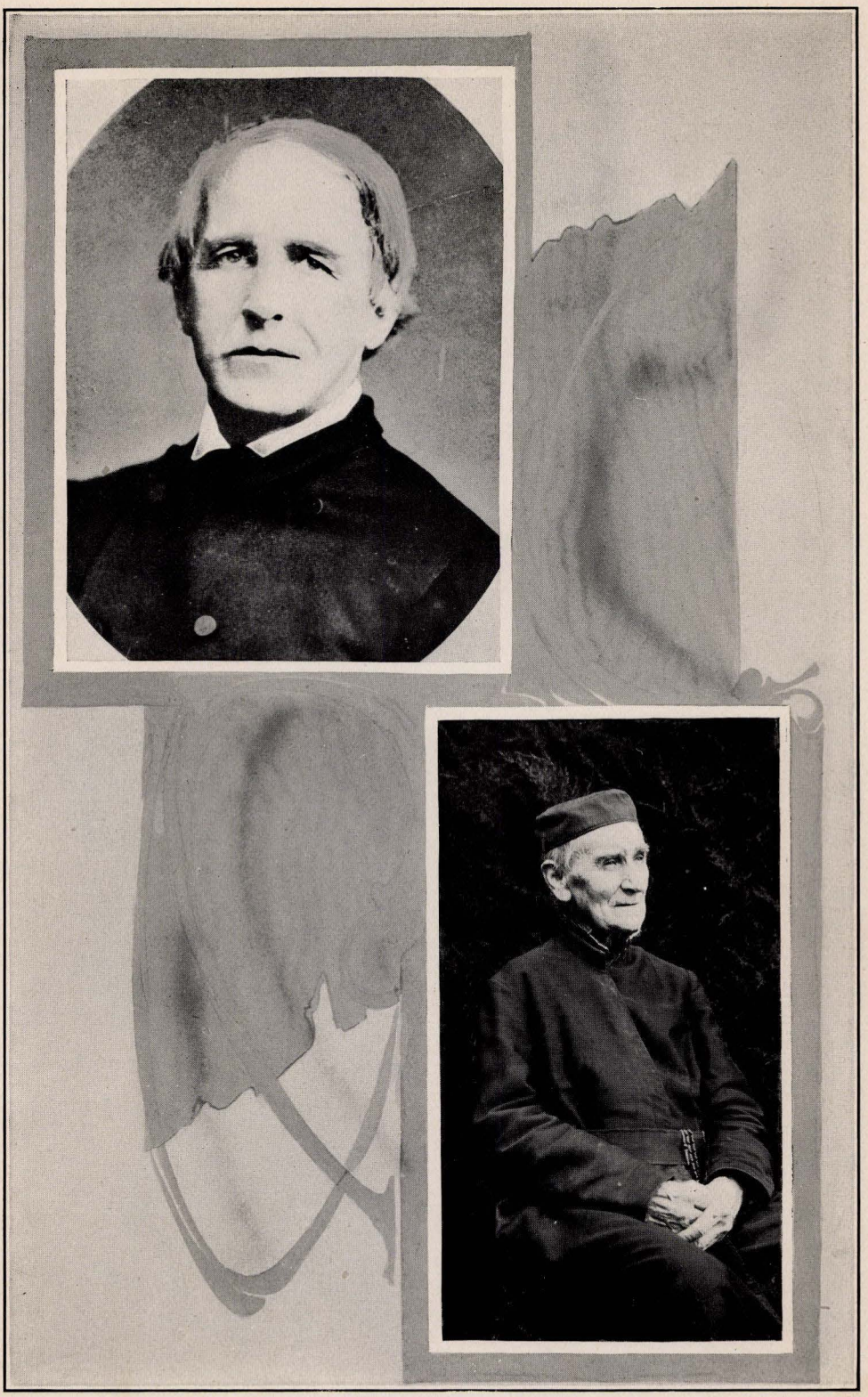
In accordance with my promise, I resume the little story of my long voyage. On my return to St. Louis, I tendered to the Minister of War, my resignation of the post of chaplain. It was not accepted, because a new war had just broken out against the Government, among the tribes of the Rocky Mountains. I was notified by telegraph to proceed to New York, and to embark there with General Harney and his staff. On the 20th of September, 1858, we left for Aspinwall; it was the season of the equinox, so that we experienced some rough

weather in the voyage, and a heavy wind among the Bahamas. . . . On the evening of the 16th of October, I arrived at San Francisco, happy to find myself in a house of the Society, and in the company of many of my brethren in Jesus Christ, who loaded me with kindness, and all the attention of the most cordial charity."

It was in October, 1858, that the Students' Sodality of the Blessed Virgin Mary was established by Father Biglione, for on the 26th of the month, a dozen Sodality manuals were supplied it, and on November 29th, two dozen more. It is true that the college catalogues give its establishment at a later date; but in this they are only following the lead of that of 1870, which was the first to mention it, giving the date of its organization as February, 1859. The latter date we cannot consider more than a guess made some eleven years after the event. It is, moreover, irreconcilable with the fact that Father Biglione is put down in the catalogue of the Turin Province of 1859, as Director of the Sodality; for, as all acquainted with such matters know, the Provincial catalogues are printed in the early months of the year designated, and have their matter sent them at least by the end of the preceding year. This, especially, must have been the case in communications sent from California in the later Fifties; so that insertion in the catalogue of 1859 implies information sent at least in the closing months of 1858. The purchase of Sodality manuals in October and of a double number in November, is sufficient indication of an actually increasing Sodality, and not of a mere possible creation that was to be some months later.

In December, a new building was put up in the rear of the others. It contained two classrooms. Plain and unpretentious, it still marked progress—progress in the number of pupils and progress in debt. The year went out, as its predecessors had done, and left a deficit of about $1,600. Father Maraschi was now nearly $24,000 in debt.

Three masses in the church in those days, at 6, 8 and 11 A. M. on Sundays, afforded the congregation every facility for attending divine service. Vespers were sung in the afternoon at 3:30. Fathers Maraschi and Biglione heard confessions



FATHER JOSEPH BIXIO, S. J. BROTHER ALBERT WEYRINGER, S. J.

in the church and preached; Father Grassi devoted his time mainly to the welfare of the students in the academy.

1859.

So the year 1859 opened, a year ever memorable in the annals of St. Ignatius, for it was early in that year that the General of the Society of Jesus officially recognized the institution as a *"Collegium inchoatum"* or *"College commenced."*

On the strength of this recognition, it was now deemed proper by the Fathers to incorporate under the State laws, and apply to the legislature for a charter. The application was readily granted, and on the 30th of April, "under the style and title of St. Ignatius College," the former academy "was empowered to confer degrees with such literary honors as are granted by any University in the United States." On June 23rd, Father Maraschi placed the charter on public record. The zeal of the Fathers of St. Ignatius in the cause of Catholic education drew strength and encouragement from the zeal of His Grace, the Most Reverend Archbishop, who, ever keeping in view the paramount need of his flock, labored strenuously, with the weak means at his disposal, to supply proper training for Catholic youth. On the 24th of May, therefore, he presided over a meeting of the Catholic laity of San Francisco held in the basement of the Cathedral, and the following resolution was proposed and unanimously adopted:

"Resolved: That we, the Catholic parents of San Francisco, in our solicitude for the temporal and eternal welfare of our children, are persuaded that the most effectual means for the promotion of both is the establishment of good Catholic schools; and that we hereby pledge ourselves to establish and maintain such schools to the best of our ability.

The terms of payment were discussed and agreed upon, leaving the school, however, completely free to those whose circumstances may not permit them to contribute."

The plan, therefore, adopted was practically the plan of St. Ignatius, the only plan, in fact, that could meet the exigencies of the case.

In the church, the Sunday congregations were increasing, and fears began to be felt for the safety of the little building. When, therefore, in June, Father Maraschi rendered the edifice firm and strong by means of iron braces, his mind was more at ease. No change took place this year among the Fathers attached to church and college, and their duties remained practically the same, only we do not find Greek among the branches taught by Father Maraschi.

It was quite different, however, with the secular teachers. Mr. Egan indeed remained, but a new teacher, Mr. Charton, was employed from September to the end of the school year. Messrs. Finn and John Farrelly taught for some months only. But, in spite of drawbacks, the year 1859 went out, leaving everything thriving in St. Ignatius, the congregation, the number of pupils, the staff of professors; and Father Maraschi must have felt happy that, for the first time, the institution confided to his care had been able to support itself and even diminish the debt by some $1,200.

1860.

The first week of February, 1860, welcomed Father Congiato back to San Francisco, whither he had come partly on business, partly to escape the rigors of more northern climes. A few weeks were spent in Santa Clara, but during the rest of his stay he was the guest of St. Ignatius. In the middle of May, he again departed for the field of his labors, much improved in health and anxious to devote his increased strength to the furtherance of Christ's kingdom among the savage tribes. Toward the end of the same month, Father Paul Raffo replaced Father Biglione in San Francisco, and Father Biglione in turn, relieved Father Bixio in San Jose.

In July, the physical cabinet received several important additions, and, according to Father Maraschi's brief enumeration, could boast of "a steam engine; an electric machine and appendices; an air pump and appendices; articles bought at San Francisco College; a theodolite; a compression fountain."

The college of which mention is made, was an institution which evidently aimed at imparting a higher education, but which, from lack of patronage, had been obliged to close its

doors. If St. Ignatius outlived it, it is not that finances were better, but that a religious college is built upon foundations more firm and enduring. A secular institution must pay its teachers a good salary or lose them; a religious institution pays no salary to its own members, giving in return for valuable services, mere frugal support. Its own members are bound to it by a contract which has no dependence on financial conditions, and hence it can withstand attacks that infallibly work havoc and ruin in others. A Catholic college is built on long-suffering and self-sacrifice. It perpetuates its own existence, so that the obligations of one administration are in no danger of repudiation by another. Were matters otherwise, St. Ignatius and other Catholic colleges and schools would long since, like the College of San Francisco, have been memories of the past. They live on life sacrifices; they thrive on a self devotion that money cannot purchase. On the funds at their disposal, a secular institution would starve. It is a pity that even Catholics do not appreciate this; and that the wealthiest among them have so little to devote to the advance of education in the hands of those with whom every dollar produces in results, double and treble what it does in the hands of others. But to return to the cabinet. It was on this occasion, we think, that the telescope, a very fine instrument, and for many years the best in California, was purchased.

Now that the college was formally recognized as such, even by the State, the scholastic year, for the first time, was closed with an exhibition and the bestowal of premiums. The exercises were well attended, and the proficiency shown by the pupils went far towards spreading the good name of the rising Jesuit college. Parents made many sacrifices to send their children to it, and more than one boy in those days trudged over and around many a sand hill to receive a Catholic education in St. Ann's Valley.

Two Jesuit Fathers were added to the college staff this year: Father Angelo Affranchino and Father Placidus Demaestri. The former had lately completed his theological studies in England and had been ordained priest: the latter had arrived a month or two before with Father William Moylan of the

Maryland Province. Father Affranchino taught English, and Father Demaestri, French. Father Maraschi, as usual, seems to have had the lion's share of labor, for, with his other duties, he managed to find time to teach Latin, Spanish, Italian, Mathematics and Bookkeeping.

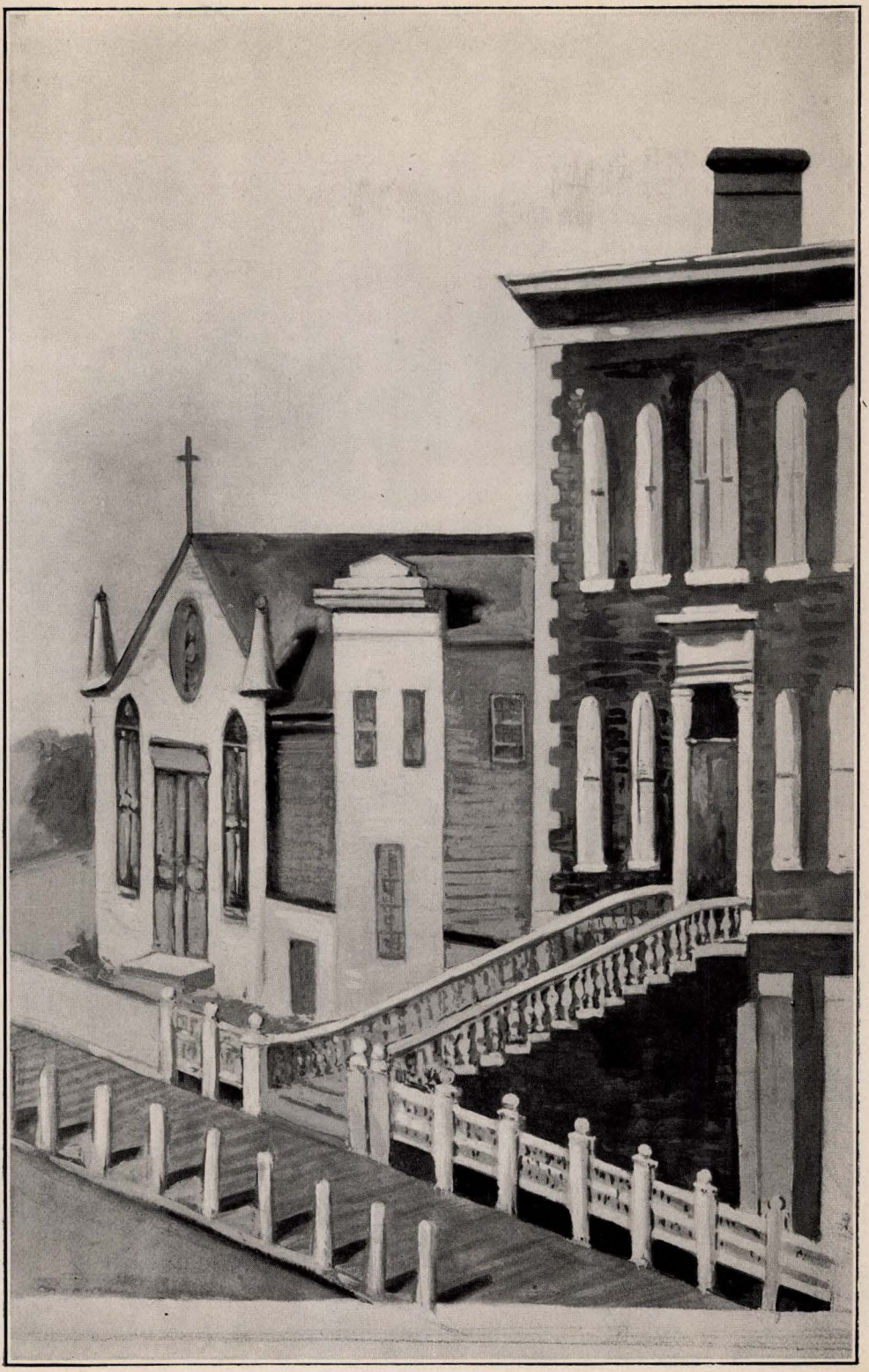
The secular teachers were Messrs. Seregni, Egan and Doyle. Mr. Andrew McGlynn taught for some time, as did also a certain Mr. McLane. And so this year also glided away with little of note to break the smoothness of its current. In November, Father Congiato was once more the guest of St. Ignatius, and with him had come Father Adrian Hoecken, whose health had been undermined by the trials and privations of forest life. Father Hoecken soon departed for Santa Clara, there to build up his strength for further years of fruitful toil.

The big sand hill which Brother Weyringer had attacked in a small way, and, in attacking, had been worsted, had been yielding, little by little, to carts and shovels, and a widening playground added new attractions to the college. Nor were athletics entirely overlooked in these early days of St. Ignatius, though we doubt whether the football that Father Maraschi presented to his pupils on December 19th, would have been given as readily, had the game not lacked many of its modern features.

We have said that little disturbed the quiet of 1860, for even though again the financial balance was on the wrong side, and marked a deficit of over $1,000, this constant falling behind made little impression, for it had come to be considered as almost a settled thing. The present was the seed time, the harvest was confided to the future. Provided that God's work was furthered in peace and harmony, the Fathers were content to struggle on in hope. Such, however, was not to be the case. Eighteen hundred and sixty-one and its immediate successors were to be broken by many a rock and rapid, before church and college would return to the even tenor of their former course. But we must not anticipate.

1861.

On New Year's Day, the Altar Society was established. Father Paul Raffo was its Director. From the very beginning



ST. IGNATIUS IN 1860, DRAWN FROM LATER PHOTOGRAPH

of the church in July, 1855, there had always been those who, loving the beauty of God's house, had, each by himself or herself, contributed something toward the adornment of the altar, and the improvement and support of the choir. Under the active zeal of Miss Marie L. Roach, we know that such efforts had been greatly stimulated and wisely directed; but there were lacking still the strength and encouragement which organization alone can supply, and these were afforded by the new society. The old was passing away; new circumstances were rapidly developing; the demand was making itself felt for greater splendor in church worship. The ordinary revenues, however, were far from supplying the need. The Altar Society was, therefore, what was most required at the time, and met with a ready response from the congregation. What Father Congiato thought of Miss Roach's kindness is best expressed by the following letter:

"Miss Roach:

Please accept this small token of the gratitude we owe you, not only for your last successful efforts in behalf of our church, but for the many other instances of more than common kindness you have been showing us. We are very thankful to you for all this, and we shall never cease to offer up our prayers for your temporal and eternal welfare. Wishing you, in my name and in the name of my brethren, every kind of happiness, I remain, Miss Roach,

Your most obedient servant,

N. CONGIATO, S. J."

If bequests there were to St. Ignatius previous to this time, they have succeeded in escaping record. We surmise, however, that they did not exist. The first mentioned was one of a hundred dollars from John Logue, and was received on February 28th. Doubtless the donor and those who knew of the gift, considered the amount small. They did not know how big it was to Father Maraschi. Neither do we find alms of any considerable amount bestowed upon the Fathers. What they received were mainly the offerings of the poor or of people of moderate means. And when, in November of this year, the present Father Florence Sullivan, having taken the vows of the

Society of Jesus, bestowed, in winding up his worldly affairs, an alms of one hundred dollars, Father Maraschi, as if to express the feelings of his heart, abandoned the small, cramped hand which he ordinarily used in making his entries, and put this down in a full, round hand and with an extra flourish. A hundred dollars less in a deficit is no small consolation.

On March 25th, the feast of the Annunciation, a distinguished guest arrived at St. Ignatius. He was the Rev. Felix Sopranis who had been appointed Visitor General of the Jesuit houses in America, and had come to make an official inspection of matters in California. Brother Ledoré accompanied him. His stay in California covered about the space of two months, most of his time being spent in San Francisco. He examined the prospects of St. Ignatius, learned of its needs, looked into its resources, and agreed with the Fathers, that, while an increase of debt was undesirable, the cold logic of the city's development imperatively demanded corresponding progress in church and college. However, as a new Superior for the Californian Mission was on his way, it was judged prudent to await his coming before entering upon plans.

The man chosen for the position was Father Burchard Villiger of the Maryland Province, a Jesuit of deep piety and rare ability, who reached San Francisco on May 18th. Two days later, Rev. Father Sopranis, taking with him as companions Fathers Felix Cicaterri and Adrian Hoecken, as also Brother Ledoré, was once more out upon the broad Pacific, on his way, via Panama, to New York. On the 21st, Father Villiger took boat for Alviso, and thence traveled by stage to Santa Clara, where he was to reside as Superior of the Mission of California and President of Santa Clara College. Father Congiato still remained at St. Ignatius, expecting, it would seem, relief from the burden of the superiorship of the Oregon Mission, a burden ill-proportioned to his ever delicate health.

Already had church and college changed considerably in appearance from the buildings that first arose among the sand hills shutting in St. Ann's humble valley, but we will not say that the new appearance was a great improvement on the old. The buildings remained plain and unassuming, though now the original three—church, school and residence—had been united into

one. The spaces that had separated them had been roofed in, adding room and convenience, if not pretentiousness. Besides, various additions had been made in the rear. A chapel and a study hall had been built, as also some classrooms; but, as there had been no oneness of plan, but now this had been built and now that, to provide for the necessities of the moment and yet not drain completely a purse that was always slender, the result, as was to have been expected, was an unsatisfactory patchwork.

In Father Villiger's mind there never was, for a moment, a doubt as to what was to be done. St. Ignatius must be rebuilt on broader lines, and as soon as possible. Hence Father Maraschi bravely girded himself for the task. Though his debt in June, 1861, was about $24,000, he opened, on June 8th, a church fund and solicited the co-operation of friends and parishioners, that buildings truly worthy of divine worship and the cause of religion might bear the name of St. Ignatius. He had good reason to believe that his appeal would be successful. The Fathers were popular. They had labored for six years among the people of San Francisco. Church and college were a success and not an untried experiment. The congregation had never been pestered for money, nor had the Fathers, in their ministrations, made distinction of persons. They had given generously of what they had—learning, health, experience, life; why should they not reasonably expect generosity on the people's part in the supplying of temporal means, which, after all, were really for the people's benefit.

On the 17th of the month, Mr. D. J. Oliver, so well and favorably known in our city in days gone by, opened the subscription list with a hundred dollars. To this a few more dollars in small amounts, by four or five different contributors, were added up to August 17th, and then the subscription stopped. Miss Roach, with her usual zeal, had gathered $400 for a new tabernacle, but this was credited to the Altar Society, and the church fund languished. So matters will remain until the following March, when, on the 2nd of the month, Mr. James R. Kelly will again head the list with $100, and this time matters will go ahead, for the time of building will have come. But we are again anticipating.

In the spring and summer of 1861, great improvements were taking place around the college. Market Street had been cut through and graded, and the road-bed macadamized. All this entailed great expense, but it was repaid many times over in the increased value of the property, and in the easier communication thus established between St. Ignatius and all the parts of the rapidly growing city. The duck ponds, of which there had been several in the vicinity, were now things of the past, and even the old sidewalk in front of the church, which must have been very elaborate, seeing that on June 14th two dollars had been expended in removing it, ceased to figure in the city's history. The accompanying view taken in another part of the city, will interest our readers as showing how the sand hills of San Francisco became things of the past.

Towards the end of July, the college catalogue made its first appearance, the school year having ended on the 27th of the month with an exhibition at 10 A. M. Four hundred and eighty copies were distributed. It is a small pamphlet of sixteen pages. It informs us of the opening of the college on October 15th, 1855, and of its incorporation on April 30th, four years later. "The college is conducted," it says, "by the Fathers of the Society of Jesus, and is intended for day scholars only. The collegiate year begins on the last Monday of August and closes about the end of June with a distribution of premiums.

The plan of instruction is essentially the same as that now followed in Santa Clara College, California, embracing the Latin, Greek, English, French and Spanish languages; poetry, rhetoric, elocution, history, geography, arithmetic, bookkeeping, mathematics, moral and natural philosophy, and chemistry. There is also a Preparatory Department, in which spelling, reading, writing, and the elements of arithmetic, history and geography are taught, in order to qualify the pupils for the higher studies. Other languages than those mentioned above, as well as drawing and vocal music, will be taught, if required, but will form extra charges. . . .

The hours of class are from 9 o'clock in the morning to 3 P. M. There will be a recess from 12 to 12:30 P. M., but none will be allowed to leave the premises during that time unless residing in the immediate neighborhood."

HOW THE SAND HILLS DISAPPEARED

A list of the faculty and other officers is then given, and next come the pupils, together with the classes to which they belong. After these, we have the honors and distinctions gained in the various classes. A modest programme completes the whole. The number of pupils was 144, distributed into eight classes, as follows: Rhetoric, 3; Poetry, 7; 1st Grammar, 3; 2d Grammar, 13; 3d Grammar, 49; 1st Rudiments, 11; 2d Rudiments, 18; 3d Rudiments, 40.

In the classical department we find three classes of Latin, but only one of Greek. French, Italian and Spanish are cultivated by the pupils, as are also figure and landscape drawing; not that the Fathers intended, by these latter branches, to form artists or linguists, but that they recognized the refining influences of such accomplishments. On the 29th of July, two days after the commencement exercises, Father Urban Grassi bade farewell to St. Ignatius. True, he did not part without a pang, for he had labored zealously and successfully in assisting his brethren in their endeavors to upbuild the institution, but duty called him to long years of fruitful toil among the wild tribes of the Rocky Mountains, and, child as he was of obedience, he must obey. Father Raffo, too, a little later was transferred to San José to replace Father Alphonsus Biglione, who had been called to Santa Clara as professor of mental and moral philosophy.

The place left vacant by Father Raffo, as chaplain of the students, was destined to be filled by a man who was to become the most famous Jesuit on the Pacific Slope. We speak of Father James Buchard or Bouchard, the name seeming to admit of different spellings. In company with Fathers Edmund Young of the Maryland Province, Florence Boudreaux of the Missouri, and Brother Anthony Ciotti of the Roman, Father Buchard had arrived in San Francisco on August 9th. He alone, it would seem, had, in the first arrangement, been destined for St. Ignatius; for though, after a few days' rest, he accompanied the others to Santa Clara, they remained there while he returned to the city.

Father Boudreaux was stationed at Santa Clara until the middle of October, laboring in the college and preaching frequently both to the congregation in the church and to

the students in their chapel. He was then attached to the faculty of St. Ignatius, and the impress left on the institution by his experience and ability, long outlived him. Three other Fathers were added to the college staff this year. They were Father Sanctes Traverso, who taught rhetoric, poetry, ancient and modern languages, history and geography; Father Joseph Tadini, who taught ancient languages; and Father James Vanzina, who received from Superiors the task of mastering the difficulties of the character of the American boy, as prefect of discipline, while he, at the same time, sought to master those, even greater, of the English idiom. Fathers Traverso and Tadini came from Santa Clara, where they had taught the preceding year. Father Vanzina came from Dole in the Province of Lyons, France, where he had been employed in the labors of the ministry.

But, while these matters were developing inside the college, and every nerve was being strained to give it all the efficiency compatible with circumstances, difficulties arose from without, which must, for some time, claim our attention. But, before entering upon the matter, the delicacy of which must be obvious to all, we protest, in the sincerity of our hearts, that we have only the highest and noblest motives to attribute to the action of one who considered himself in conscience bound to act as he did; and that we consider the case as merely one of those occurrences that are apt to happen in life, in which rights and duties are liable to be differently understood and interpreted; each party bearing the sincerest respect for the other, each regretting that differences should exist, yet unable to see how differences can be avoided; each ready to submit to competent authority whenever a decision will be rendered. But the state of the case and the source of the difficulty will best appear from the following letter of His Grace, Archbishop Alemany to Father Villiger, Superior of the Jesuits in California:

** "SAN FRANCISCO, August 7th, 1861.

Very Reverend dear Father:

I received your esteemed favor of the 1st inst., and I have no doubt that the destination made will suit the interests of religion. I also must thank you in the name of the Sisters for

your charity in giving them Fathers to give them spiritual retreats; and, in fact, I am grateful to all the Fathers for the much work done and to be done for the spiritual advantage of souls and the glory of God. It was because I considered that they would do good, that I gave to Father Nobili the congregations of Santa Clara and San José.

I wished to afford the opportunity of some permanent establishment to the good children of St. Ignatius and of St. Dominic, while they would also work for the good of religion and fight for the holy cause to the Day of Judgment. In connection with this, it would appear that it is not exactly the intention of the Church to place parishes much under the care of Religious, nor the object of Religious to administer them. And it was in order to show my good will to the Jesuit and the Dominican Fathers, that I obtained for both, some considerable time since, what I considered favors. Now I have a kind of presentiment that I may meet with some displeasure from both in not succeeding in obtaining more. And this is the main object of this—namely, to see if the *materia prima* for such an unpleasant future, different views or disagreeableness, might be avoided.

The matter is this: Religious Orders naturally desire to have the church property which they administer vested in themselves. The decrees of Baltimore governing all the dioceses in the States, require the property of parishes and such like to be vested in the Bishops. If so, how can Religious have charge of parishes? This is the grave question. I desired to obviate this difficulty by obtaining from Rome a moderation, or such an entrusting of the parish as that it should become impossible for the Bishop to change the administration without the previous determination or decision of the Propaganda. But, it seems that the S. Congregation will not likely accede. It appears to wish, as is natural, that the emoluments due the pastors should belong to the Religious serving the parish; but it contemplates the Bishop owner and unrestricted in the government.

I may have presumed too much, or undertaken more than I was allowed, when allowing all the offices of a parish to be performed in St. Ignatius Church in San Francisco. But now,

when more explicit instructions are received, and when it is desired to build another church, what should I do not to displease and yet do my duty?

Ever yours, etc.,

†JOSEPH S., A. S. FRO.

Very Rev. B. Villiger, S. J., Supr., etc."

Another letter of His Grace will throw additional light on his view of the case:

** "SAN FRANCISCO, Aug. 22nd, 1861.

Very Reverend dear Father:

I received in Placerville your esteemed favor of the 12th inst. in answer to my proposal of the 7th. That seems to ease the main difficulties. For, although the Council's approval is required for collecting through the city, I think there will be no difficulty about it, if due times and ways be attended to, as no doubt will be the case. And, as for allowing you to give the last Sacraments to your penitents *ad tempus,* I see no difficulty; and I feel all inclination to allow it, unless any canon would be found preventing me from it. And this was now my only difficulty in your building a new church, supposing that you desired that it should be a parish church; for then, it appeared to me, that I could not allow it unless you would make over to me the deeds of the church (which looked, at least, curious), or unless I could have obtained permission from Rome that you and the Dominican Fathers might have retained the deed of the parochial or pro-parochial church, which, after the departure of Father Sopranis, I learned from Rome the Holy See was not inclined to grant. But, as you do not desire to retain the parish, then all the main embarrassment seems to be removed.

Now, while I need very badly the prayers of St. Ignatius and of St. Dominic, and their children's services almost as badly, yet, put in the position in which I am placed, I don't see that I can act differently from what I am doing in these things. And I remain always,

Your Reverence's servant and brother, etc.,

†JOS. S., ABP. OF S. FRO.

Very Rev. B. Villiger, S. J., Supr., etc."

The foregoing letters clearly express the divided sentiments of the Archbishop's heart, love of the religious Orders, of which he himself was a distinguished ornament, and concern for what he considered to be his duty as Ordinary of the diocese. Canonists might differ, and did differ with him in the interpretation of Church law; no one, however, impugned the motives which inspired his action. Still the action, pure as were its motives, bore heavily on St. Ignatius. All activity, therefore, looking to the erection of the new church, was, for the moment, set aside, and Superiors were to be pardoned for entertaining some apprehensions as to the outcome.

But, whether the parish would or would not be retained, for the question at the time seems to have hinged on this, the institution for its development evidently needed more land. On the 22nd of August, therefore, the very day on which the second letter of the Archbishop was penned, though naturally before its receipt, Father Maraschi, through a friend, bought of E. F. Northam and others eleven lots, having a depth of 75 feet and a frontage on Jessie Street of 245 feet. The price paid was $8,456.

This purchase gave the Fathers a continuous stretch of property from Market to Jessie Street. There remained, however, one lot, the holding of Redmond McCarthy and wife, which was still required to equalize the frontage on the two streets and square the property. Negotiations looking to its purchase were commenced, and, on September 4th, brought to a conclusion; though, as happens in such cases, the price paid was double what had been given for each of the other eleven. The lot measured 30 feet on Jessie, but, strange to say, had only a depth of 74 feet. The other lots were 75. This left a small strip of land 30 feet long and one foot wide which was necessary to complete the whole. A deed for this was obtained two days later, and Father Maraschi might well congratulate himself that, with an expenditure of about $22,000, he had acquired for St. Ignatius this splendid piece of property.

Father Buchard had already begun to preach in the church, and presently the little edifice was taxed to its utmost, so that crowds stood without, unable to gain admission. Still his voice, which was remarkably powerful, reached even to

these; and they stood in rapt admiration, for never before had they heard a man speak like this man.

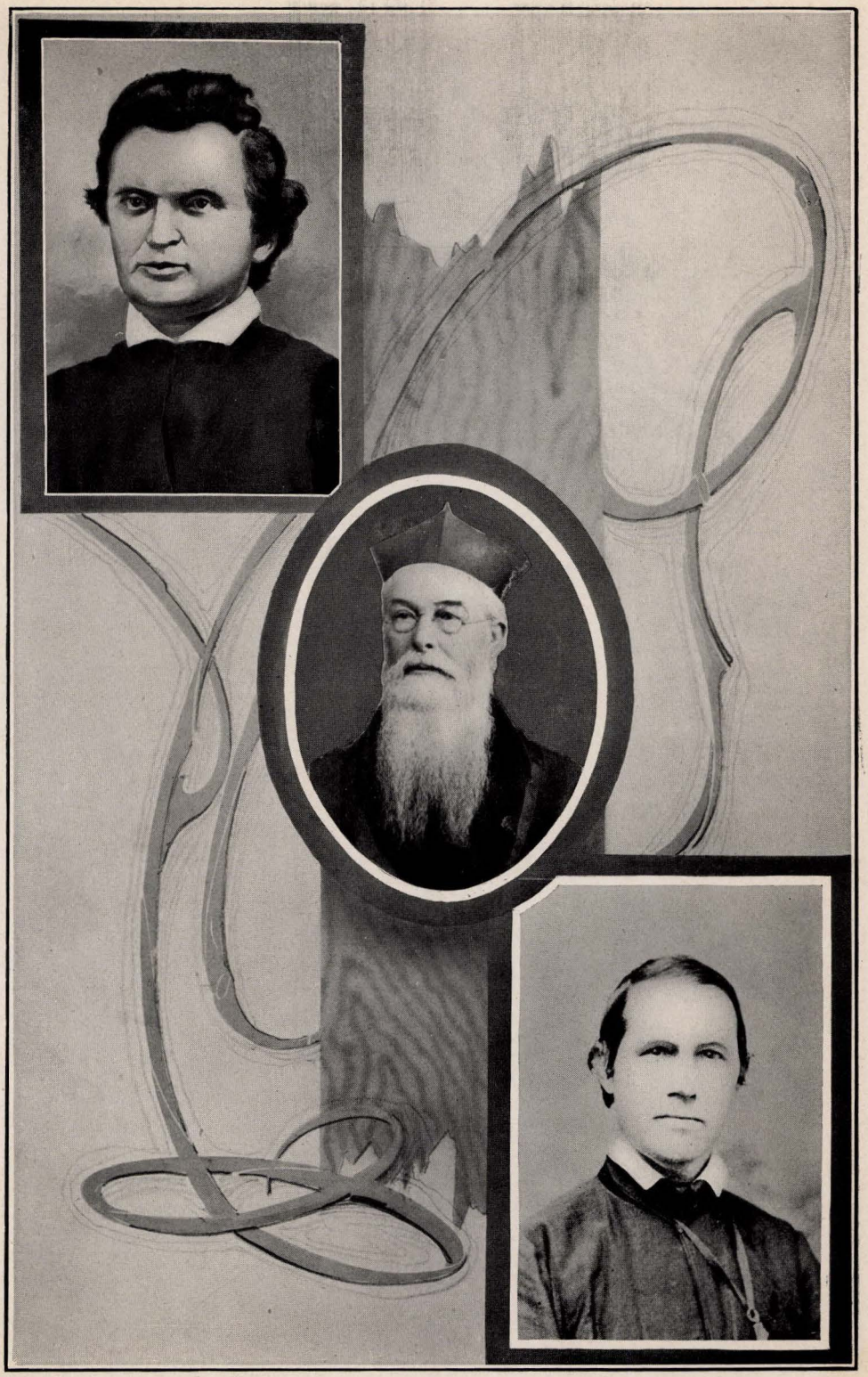
Father Maraschi, as we have seen, had already, on a former occasion, strengthened with iron braces the fragile little church, but now he feared lest the floor itself might sink beneath the weight, and so an iron pillar was placed under it as an additional precaution against accident.

Among the chief spiritual works of the Society of Jesus, and one specially blessed and privileged by the Supreme Pontiffs, is the establishment of Sodalities in honor of the Blessed Virgin. A Sodality of the students had been flourishing for several years, and the Fathers now thought that the time was ripe for instituting one among the men. The church was well attended, the sacraments were frequented, there were many gentlemen anxious to form a society whose prime object was devotion to the Mother of God, and Providence had supplied in Father Buchard just the man to begin it. On November 3rd the following announcement was made in the church: "Next Wednesday evening, at 7:30 o'clock, there will be in this church, a meeting of the gentlemen of the congregation for the purpose of organizing a Sodality of the Blessed Virgin Mary. Both married and unmarried gentlemen are invited to attend the meeting." On the 6th, therefore, all things were ready and the Sodality was established. The following is found on the title page of its records:

"A. M. D. G.

On the 6th of November, 1861, Rev. Father Buchard, S. J., organized the Sodality of the Blessed Virgin Mary, under the title of the Immaculate Conception and the patronage of St. Ignatius, at the Church of St. Ignatius, San Francisco, Cal." On the following Sunday, another notice informs the congregation that "next Wednesday evening, at 7:30 o'clock, the members of the Sodality, with others who may wish to become members, are respectfully invited to meet in this church. It is hoped that all will be present, as we wish to appoint officers and practice the Office of the Blessed Virgin together."

The members of the Sodality included the most prominent Catholic laymen of the city; and there was every reason to hope



FATHER PATRICK KELLY, S. J.

FATHER JAMES BUCHARD, S. J.

FATHER FLORENTINE BOUDREAUX, S. J.

much both for the private spiritual welfare of those who composed it and the general good of Catholicity in San Francisco, from an organized body of men not ashamed to profess publicly the piety of their hearts. In a noble existence of forty-four years, the Sodality has not belied its promises.

In December, Father Buchard gave a mission in St. Ignatius. It was his first in California. Every one was speaking of the eloquent preacher and the church was the center of attraction. Many consciences that had long been dormant were roused into the activity of a new awakening; and many that had long been dead, arose in the newness of spiritual life. Conversions, too, from Protestantism and Indifferentism soon became more marked and frequent, for the charm of Father Buchard's manner gave him easy access to hearts outside the fold. No wonder, then, that Father Maraschi is soon called upon to add new confessionals in the church; no wonder that in them the Fathers are occupied far into the night.

So ended 1861, and with it what we have termed the period of commencement. In it the church and college had labored hard and struggled much, had been buffeted by wind and tide, but still had much to be proud of in that they had never ceased to make steady advance. Their progress, however, had been in the broadening of their sphere of usefulness for the spiritual and educational welfare of the Catholics of San Francisco; not in the amount of money that they were supposed to have gathered into the Fathers' coffers. In six years the college debt had almost doubled. The $19,309 of December, 1855, had grown to $36,084 in December, 1861. It is true, indeed, that some ten or eleven thousand of this debt represented the purchase of the new land on Jessie Street. It is likewise true that eleven thousand more had been spent in the purchase of the original property. But even making these deductions we have still to face the no inconsiderable sum of $14,000.

How much of this the buildings represented we cannot say, but we think that one half would be a very fair estimate. The other half, or some $7,000, represents approximately, there-

fore, the deficit in current expenses, a deficit in no way due to mismanagement or extravagance, but to lack of needed support.

In six and a half years, Father Maraschi had paid in interest $9,834. During the same period the sum total of collections in the church and the pew rent had amounted to $9,378, or $456 less than the interest. Are we to wonder, therefore, that finances were not flourishing? Bequests, as we have seen, there were practically none; alms came rarely and in small amounts; the expenses of the college, on account of secular help employed, exceeded tuition fees paid; the offerings for baptisms and marriages and the masses of the Fathers, were inadequate to meet deficits in other lines and give the required support, hence year by year, the debt increased. On what, therefore, were the Fathers to carry on a free school, for some people would have wished them to do so? If even in a college in which tuition was paid by such as could, there was a yearly falling behind sometimes of some thousands of dollars, how were expenses to be met, if even tuition fees were cut off? It is easy to see what is better. It is not so easy to acquire the practical means of achieving it. "The Fathers ought to." Could they? "But people were poor." So were the Fathers. "Ah! but the Fathers had valuable property." True; but there was a heavy debt upon the property; and, moreover, one does not live on the value of a property but on the income derived from it. The income, as we have seen, did not meet expenses. People did not stop to reason, much less did some cease to criticise. They had persuaded themselves that the Fathers were rich, and that settled the matter. The Fathers ought to carry on a free school.

Anxious to still the tongue of even unfair criticism, Father Maraschi conceived the idea of establishing a free parochial school distinct from the college, and would have done so had the parish not been taken away. We are content for the present to show the difficulties of the Fathers' position, difficulties unimagined even by somewhat intimate friends. How many, for instance, stopped to consider how these devoted men, many of them eminent in scientific and theologic attainments, had arrived at the dignity of the priesthood and found themselves administering the blessings of religion on these distant shores?

They had gathered wisdom, but they had to be supported while acquiring it. They had come from Europe and the Eastern States. Passage-money came high. If health or other cause necessitated the removal of a Father from St. Ignatius, another equally, and perhaps, more competent was put in his place. If the spiritual needs of the congregation called for more assistance, the number of Fathers was increased. And all this was done without a cent of expense to the diocese as such. Whence had the money come?

In the earliest days, the expenses were borne mainly by Santa Clara College, but as other houses were organized, they, too, were called upon to share proportionally in the burden, and hence from 1855 St. Ignatius had been obliged to contribute its part. The mother Province would doubtless willingly have helped, but revolution had ruined and dispersed it; and unable to supply for the needs of those who immediately appealed to its care at home, it could spare but little from its poverty for its subjects abroad.

Although the Propagation of the Faith gave according to its means, the Jesuit Mission of California was only one of its numerous beneficiaries, many of whom, among savage and pagan tribes, appealed more loudly for help than a Mission among civilized people in the land of gold. Some donations were received from friends in Europe to help defray the expenses of travel and of the education of members of the Jesuit Order, but these amounted in all to only $580. Chief among these benefactors was a certain Canon Ortalda who, unable himself to devote his labors to the conversion of the New World, did what he could to assist the efforts of others.

Poor Father Maraschi, how he must have toiled, and planned, and stinted himself to make ends meet, which, alas! never met! The common Mission expenses of which he had to bear his portion, were during this first period $15,110. Of these the Propagation of the Faith contributed $5,600; benefactors, $580; leaving the remaining $8,930 to be portioned between Santa Clara, San José and St. Ignatius; and though on generous Santa Clara the burden mainly rested, it did not cease to be a severe strain upon the life and strength of St. Ignatius.

CHAPTER IV.

Development, 1862--1878.

1862.

From what has been hitherto said, our readers can easily imagine the perplexity in which Father Maraschi and his associates were in the opening days of 1862. Build they must; but how and what? Put up a larger church and give the deed of the property into the hands of the Ordinary? This they could not do unauthorized, for the land belonged to the Jesuit Order at large and they were only administrators. They would have to refer the matter to the proper authorities and await directions. Moreover, was it, after all, wise to build a permanent church, in view of the rapid growth of San Francisco, a growth which in time might necessitate, for the institution, a change of location? Was it possible to build a church of the dimensions that would be needed in the course of time? And whence was the money to come for this magnificent structure?

Nor were these the only sides to the problem. The college, too, was clamoring for a home better suited to the respectability and growing numbers of its pupils. Which should have the preference, church or college? The problem, therefore, that confronted the Fathers, was the one that is ever paramount in new parishes in America, and which is solved variously according to the degree of stress laid upon the Christian education of youth. The pastor whose vision is bounded by the immediate needs of the present, will select church in preference to school; the pastor who looks carefully into the future, will strive in the present to put up his school, certain that in the days to come, his permanent church will follow.

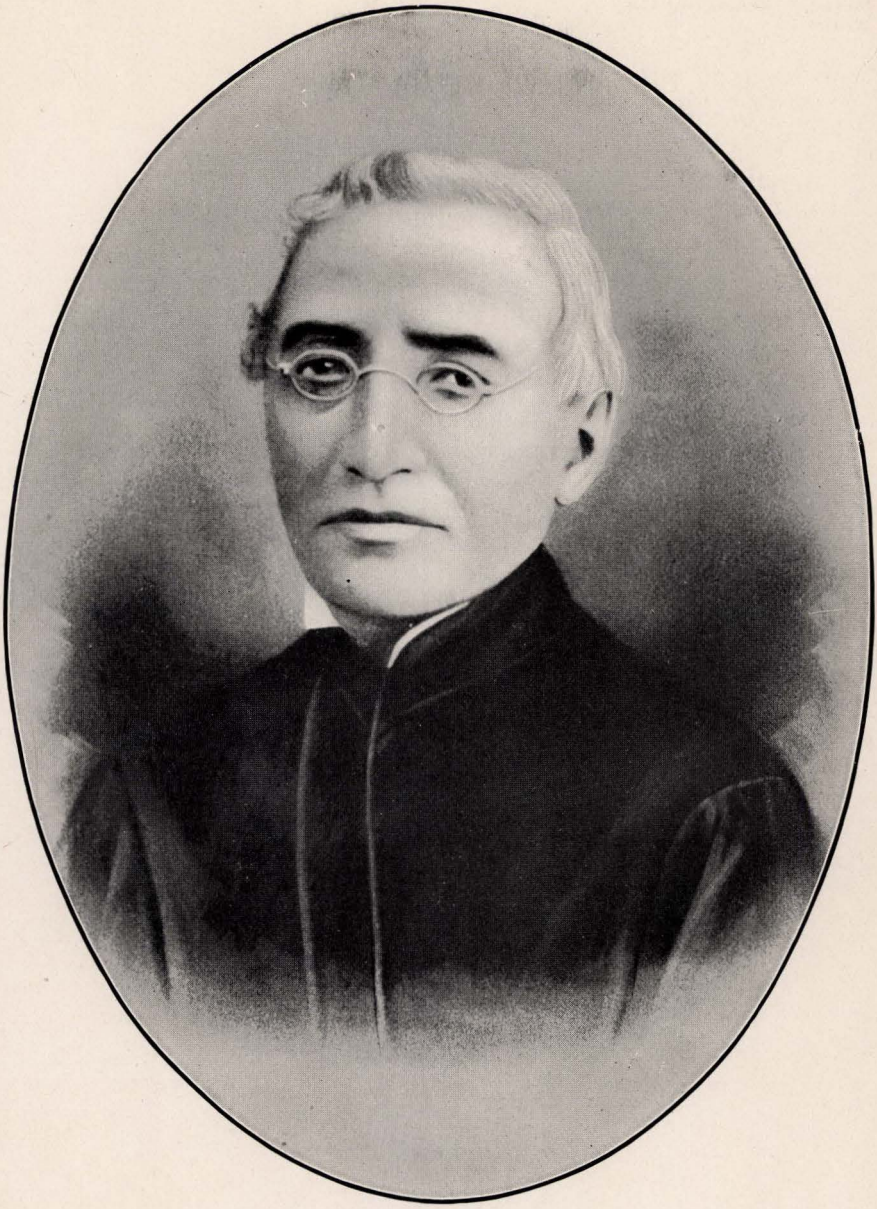
In the inability, therefore, to meet the outlay required to put up the church of the future; in the uncertainties that surrounded the site; in the disquietude consequent on the letters of His Grace, the Archbishop; on the principle that Christian education demanded precedence, the Fathers determined to erect the college. A college and college residence were therefore determined upon, the college building to consist of three

stories, of which the lowest should contain the classrooms, and the two higher, the college hall which might be used for divine worship until such time as the church proper should be built.

The plan was neither new nor uncommon. Congregations before 1862 and since, have used the halls of their school-houses as places of worship, when, either on account of lack of funds or other cause, a more decent place could not be had. If the plan be meritorious in others, it certainly was not blameworthy in St. Ignatius. Had the Fathers wished, they could have built a church. His Grace had not forbidden them to build one. He had expressly said, in his letter, that if the church were not a parish church the main difficulties were removed. The whole question had arisen about the Council of Baltimore and *parish* churches. He had even said that he did not see any difficulty about collecting for a collegiate church provided that due prudence were used as to the time and ways. Father Villiger, the Superior of the Jesuits in California, had told him that so far as he (Father Villiger) was concerned, he would prefer to give up the parish rather than resign the deeds. But here again, as the matter was beyond his jurisdiction, he would have to refer the whole subject to higher Superiors. A college, therefore, was to be built, and until the matter in dispute regarding the parish should be settled, the college hall was to be used as a church. When everything would be clear, and funds would be forthcoming, the church proper would be attended to.

In view of the delicate condition of affairs and to smooth over difficulties, it was thought well by the Jesuit Superiors to confide St. Ignatius to the care of Father Nicholas Congiato, an old friend of His Grace, the Archbishop. Father Maraschi, moreover, the man of business, could not be expected to attend to his duties in connection with the proposed building, and at the same time preside over the college in its domestic and other relations. Father Congiato was announced as President on January 21st.

To him, doubtless, is due the perfection of college organization which we find in St. Ignatius this year, for his earlier



FATHER NICHOLAS CONGIATO, S. J.

experience had well fitted him for the work. Father Boudreaux is prefect of studies; Father Vanzina, prefect of discipline; Father Buchard, chaplain. The appointment of Father Congiato was contemporaneous with the great flood that swept over the San Joaquin and lower Sacramento valleys, and drove thousands of people for refuge to San Francisco. "For several days," says Hittell, "the Statehouse in Sacramento was not accessible without the aid of boats" (History of San Francisco, p. 334); and the suggestive item in Father Maraschi's accounts—"January 28th—Workmen pumping water for seven days"—would seem to indicate that a similar condition of affairs existed at St. Ignatius. To say that the rain fell in torrents, but feebly expresses the deluge of that downpour. It rained with ceaseless fury until the very sand itself refused to drink it in, and then in floods it swept down through Stockton Street and formed a lake several feet in depth, in and around church and college. Years afterwards, a line traced by the water could be plainly seen around the walls of the basement. The city had never expected such a visitation. On the 19th of the month, a collection "for the sufferers from the flood" had been taken up in the church. During the following week, it was almost in order for the Fathers to apply the proceeds to themselves.

This passing mishap, however, was not allowed to derange the plans for building which had been matured, and so, on February 3rd, Father Villiger came up to San Francisco in company with Mr. Hugh McKeadney to start the work. Mr. McKeadney was a skillful architect and builder, and was, at the time, a novice of the Society of Jesus, having entered the Order on November 26th of the preceding year. Having formed the plans, he was to supervise the construction. Father Villiger was also to aid the work with his counsel and direction, and that he might be the freer to do so, he had, on the same day that Father Congiato assumed charge of St. Ignatius, resigned the immediate care of Santa Clara to Father Joseph Caredda.

The scene was soon a busy one, for Father Villiger was a man of earnest, energetic action; and passers-by were pres-

ently marveling at the broad lines on which the structure was to rise. On the 20th of the month, he returned to Santa Clara for a brief stay; and about March 8th, took up his permanent residence in St. Ignatius. He did not, however, so resign the affairs of Santa Clara into Father Caredda's hands, as totally to abdicate his powers as President of the college; but he retained a sort of supreme direction, which he exercised by fairly frequent visits to the institution, leaving ordinary details and management in the hands of his able substitute.

Permanent and substantial improvements such as the Fathers were engaged in, could not but react powerfully on their surroundings. We are, therefore, not surprised to learn that in the early months of this year, Jessie Street was graded and planked, and furnished with a sidewalk, or that the crossing at Fourth and Market Streets was for the first time planked.

As May opened, the foundations of residence and college had so far progressed that arrangements were in order for the laying of the cornerstone. The 11th of the month was selected for the ceremony. It was the Feast of the Patronage of St. Joseph, and the Fathers desired thus to join the Holy Patriarch, to whom Father Villiger and Father Congiato were very specially devoted, with his chaste Spouse, as heavenly protectors of the new enterprise. His Grace, the Archbishop, was unavoidably absent from the city, and so he delegated the Rt. Rev. Peter Losa, the exiled Bishop of Sonora, Mexico, to replace him. The orator on the occasion was Rev. Father James Croke, the Vicar General. We subjoin a testimonial of the good Bishop in reference to the event. It was given by him to the Fathers some nine months later, when it was deemed desirable to have it:

**

"Petrus Losa, Dei et Apostolicae Sedis gratia, in Republica Mexicana, Senorensis Episcopus:

Omnibus et singulis has litteras inspecturis notum sit, quod Anno a Nativitate Domini Millesimo octingentesimo sexagesimo secundo, die vero undecima Mensis Maii, quae fuit Dominica tertia post Pascha, et festum Patrocinii Sancti Joseph Sponsi B. V. M., hora tertia post meridiem, de speciali delegatione Ill'mi ac Rev'mi D. D. Fr. Joseph Sadoc Alemany hujus diœcesis dig-

nissimi Archiepiscopi, ad majorem Dei gloriam, fundamenta hujus Collegii Sancti Ignatii, in civitate Sancti Francisci in California, solemniter benedixi et angularem lapidem rite imposui. In quorum fidem presentes litteras manu propria conscriptas ac signatas expedii, in eadem civitate Sancti Francisci, die 27 Februarii, Anni Domini 1863.

† PETRUS,
Episcopus Senorensis."

"Peter Losa, by the grace of God and of the Apostolic See, Bishop of Sonora, Mexico:

Be it known to each and every one to whose notice these letters may come, that in the year of our Lord 1862, at 3 P. M., on the 11th of May, the third Sunday after Easter and the Feast of the Patronage of St. Joseph, Spouse of the Blessed Virgin Mary, in virtue of special delegation made by the Most Illustrious and Reverend Joseph Sadoc Alemany, most worthy Archbishop of this diocese, I, to the greater glory of God, solemnly blessed the foundations of the College of St. Ignatius in the City of San Francisco and duly laid the cornerstone. In testimony whereof, I have written these letters with my own hand, and sent them properly signed in this same City of San Francisco, February 27th, 1863.

† PETER,
Bishop of Sonora."

The throng that gathered on the occasion was very large; the function the most splendid that San Francisco had ever witnessed. The Gentlemen's Sodality was there in force and made a deep impression; and the heart of the exiled prelate throbbed with joy that, amid the indifference to religion which he could not but see on every side, there was still so much real faith and sincere piety in the Catholics of the city.

We have seen that the Gentlemen's Sodality had been established in the preceding November, and had flourished from the start. The ladies of the congregation soon began to look with envious eyes upon the organization, and to ask why they, too, might not have a like Sodality. Surely they were as devoted to the Virgin Mother as the men; if any doubt existed, well, just give them a chance to disprove it. The month of May was

here, and it was judged the most fitting time to yield to their request. On the 11th of the month consecrated to the Blessed Virgin, therefore, this notice was read in the church: "The Catholic ladies of San Francisco, and of this congregation in particular, are respectfully invited to assemble in this church at 3 o'clock P. M. next Wednesday, for the purpose of organizing a Sodality of the Blessed Virgin Mary. A punctual attendance is earnestly requested." So generous was the response to this invitation, and so rapid the growth of the Sodality, that, by the end of the month it far outnumbered that of the men. On the 28th it could boast, and doubtless did, with laudable pride, of a regular membership of two hundred and ninety. It had, besides, some fifteen postulants. Its director was Father Buchard; its prefect, Mrs. Tidball.

Two marble altars had already been ordered from Italy, and they reached St. Ignatius on the 30th of May. One was the altar of the Sacred Heart, and is at present the chief altar in the chapel of the Gentlemen's Sodality. The other, the altar of the Blessed Virgin, afterwards improved and beautified by the generosity of Mrs. Bertha Welch, adorns the domestic chapel of the Fathers.

Day by day the walls of the college became more imposing in their plain simplicity; and by the end of July $60,000 had been spent upon them. Of this sum, $55,000 had been borrowed from the Hibernia Bank at the rate of one per cent a month interest; the remaining $5,000 had been made up, partly by the ordinary revenues of church and college, partly by voluntary gifts. Pending the settlement of the question regarding the parish, the Fathers were not allowed to collect through the city. They had, therefore, to content themselves with what was freely offered, and, to tell the truth, the offerings were generally small. Two hundred and fifty dollars was certainly not a large amount, yet it was the largest individual gift that the Fathers received, and the number of donors could be counted on the fingers of one hand. Most of the offerings were of five and ten dollars and smaller sums; but, while they did not go far towards settling the claims of creditors, they brought with them God's blessing, for they represented the sacrifices of the poor. It is pleasant

to note the names of members of the secular clergy among the contributors, notably those of Fathers Michael King, Hugh Gallagher and M. Cassin, sincere friends, who many times and in most varied ways, had shown an affection which the Jesuits of California should ever hold in fond remembrance.

Meanwhile, Father Buchard had received an invitation to Grass Valley to give a mission. Though his fame had gone before him, he surpassed what had been said of him. Deep and heartfelt were the encomiums passed upon his eloquence and zeal; and his manifest disinterestedness charmed both pastor and people. He made many friends for himself and for his Order, and the friends that he made were sincere and lifelong.

On July 21st, Father Vanzina departed for the Missions of the Rocky Mountains, there to labor zealously for some eighteen years, until, on June 19th, 1880, the Angel of Death should summon him to the reward of a well spent life.

The new scholastic year found Father Benedict Piccardo back in St. Ignatius, this time in the role of professor of ancient and modern languages. Good, simple Father Piccardo! who does not remember him of the facile pen, from which Latin hexameters flowed with astonishing ease and elegance? Who that ever came in contact with him has not seen him glow with enthusiasm at the mere mention of the name of Virgil, the "Aeneid" of whom he almost knew by heart? Start a line at random, and Father Piccardo, even in his declining years, when age might have been thought to have impaired a memory that had passed the limit of seventy, would immediately continue the text, the length of continuance being measured alone by some chance interruption or the indulgence of his listener. His devotion to Virgil, for it would be hard to speak of it by any other name, may indeed at times have amused by the very intensity of its earnestness; but it never failed to produce its effect upon the minds of his pupils, and stir up a spirit of loving regard for the classics.

Toward the end of August, the big bell, whose tongue in those many, many years has called so many thousands to prayer, was purchased from the firm of Conroy and O'Connor. It had been destined for the Fire Department of the city, and had been

cast in England. Its name was the "San Francisco." Weighing a ton and a half, its advent was noised abroad, the more so that the department was out of funds and could not ratify the purchase. The importing firm, therefore, offered the bell for sale. In a short Memorial written by Father Villiger in 1900, when he was Rector in the Jesuit Scholasticate at Woodstock, Md., we find the following account of how the Fathers came to acquire the bell.

** "Father Maraschi and myself going one day to take a walk, we came to the iron foundry of Donohue or O'Donohue, and saw a whole row of cast steel bells ranged on the sidewalk, all from England; one bell was very large, with the inscription 'San Francisco' on it. I believe it measured 6 feet at the mouth and had a fine sonorous sound. 'Father,' said I, 'that would be a fine college bell, but we have no money to buy it. Well, let us go and see the gentlemen.' We were informed that England expected San Francisco to buy the big bell as a fire bell for the city. 'Mr. Donohue,' I said, 'it would be a fine college bell, but we are too poor.' After about three weeks, the big cast steel bell was marched up Market Street to the college of the Jesuits and deposited inside about the middle of the garden; it was accompanied by a letter from Mr. Donohue (if I remember the right name), in which he said, 'I send this cast steel bell, marked "San Francisco," *as a present to the Jesuit Fathers of San Francisco;* such a day, month and year, Donohue.' Father Congiato kept the letter. . . . And so we put up a skeleton of a tower of big beams, 30 feet high, in the garden, and placed the bell on its top. We rang it regularly for the college exercises and the Angelus, and its peal resounded for miles around."

Father Villiger was right in distrusting his memory as to the firm from which he had obtained the bell. It was the hardware firm of Conroy and O'Connor, not the foundry of Mr. Donohue. But we think that he has erred upon the other point of its being a present. The books of Father Maraschi show that $1,350 were paid for the bell. The account opens on September 2nd, 1862, under the heading, "Big Bell; Dr. $1,350; contribution to-day $149.50." By March 1st, 1863, $700 of the debt

FATHER BURCHARD VILLIGER, S. J.

had been paid; some more of the money was given later; but it was only on April 1st, 1866, through a contribution of $330 from the Altar Society, that the whole debt was paid. "Altar Society, April 1st, 1866: $300 balance for the bell," is the entry.

It may be, for we are in no position to form a judgment in the matter, that the bell was sold at such a price that it had much the nature of a gift. It is certain that through the kindness of the sellers, the Fathers were given their own time for payment. We have no desire to minimize, much less to deny, the goodness of the benefactors of St. Ignatius; but we must, for all that, state facts as we find them. It was thought, at the time, and the report even reached the ears of the Archbishop, that the Sodalities had made a present of the bell. It was even said more definitely that the Gentlemen's Sodality was the donor. It is certain that the Sodality's members contributed, as did others; but the Sodality, as a Sodality, did not present the bell. Had such presentation been made, the accounts of the organization would contain a record of the gift; finances would have been in a condition to justify it; members prominent at the time, and still living, would remember the donation. The concurrent testimony of all is that no such gift was made.

As September drew near, the building was so well advanced that the visits of Father Villiger to Santa Clara became more frequent and protracted. On the 1st of the month, he addressed the pupils shortly after the reopening of classes; on the 9th, he returned to San Francisco, but only for the day; hence, the following letter of His Grace, the Archbishop, reached him in Santa Clara:

** "SAN FRANCISCO, Sept. 10th, 1862.

Very Reverend dear Sir:

I think it is time that I should comply with the wishes of the Church, which directs the Bishops in the United States to have parochial or pro-parochial churches in their name. This I should doubtless have done long ago; but, desiring always to avoid anything which might have the appearance of unfriendly feeling, I have put it off. Not to fail, however, any longer in this duty, I feel obliged to state to you that I believe the deed of your church in this city should be in my name; and that, unless

it be conveyed to me within twelve months, I will consider that you are not much interested in keeping the parish in the same church, and myself bound to let said parish cease in said church. Of course, this is not intended to give trouble to anybody: had we marked out more clearly the boundaries of the respective rights of regulars and seculars, perhaps we might have avoided the little troubles which now seem unavoidable. I think, therefore, that the defining now of these boundaries in a way clear to both parties, is the only means of dissipating such troubles now and hereafter.

Respectfully yours in Christ,

†JOSEPH S., Abp. of S. Francisco.

Very Rev. B. Villiger, S. J., Supr."

The reader will have noticed in the preceding letter, that His Grace makes no complaint either of the building of the college or of the future use of the college hall as a provisional church, for on these heads there neither had been nor was any controversy; the whole question at issue was the retaining of the rights of a parish without the surrender of the deeds to land and buildings.

There seems to be no doubt that the Fathers, at this time, desired to keep the parish, for they did not see clearly how otherwise they could maintain their institution. If, even with parish revenues, they were constantly sinking deeper into debt, what would they do when even these would be cut off? The parish had, moreover, been freely given them, and might not be withdrawn without a sufficient reason; the reason adduced, as we shall see later, they could not consider sufficient, and hence they felt reluctant to give up the parish.

No answer seems to have been returned to the notification of His Grace, for the document contained merely a statement of his position in the matter, and a time limit within which the Fathers should decide what they intended to do. A year's grace was given for the adjusting of difficulties; meanwhile, they referred, as in duty bound, the whole affair to higher Superiors in Rome. While sympathizing with his Californian subjects in their difficulties, and hoping for a solution satisfactory to all concerned, the prudent General strongly insisted with the

Fathers that, no matter what the merits of their cause might be, they must in nothing give His Grace, the Archbishop, just cause of offense.

** "Meanwhile," he wrote to Father Congiato on December 20th, "I recommend to all, prudence and charity, in order that the cause of religion may not suffer through fault on our part. In all these matters, we must show ourselves solicitous in regard to apostolic authority, which must be upheld and reverenced much more than any private advantage of ours resulting to us from our privileges. What is now happening with you is not new in the Society of Jesus even since its re-establishment. On many other occasions have we come forth from similar, and even graver difficulties, by placing all our trust in the Lord. Be, therefore, brave of heart and keep me informed of the course that matters will take.

I am, in union of the Sacred Hearts,

Your Reverence's servant in Christ,

PETER BECKX, S. J."

And again, in another letter written a little later, the same due consideration for ecclesiastical authority is enjoined.

"I beseech you again," says the General, "that you proceed with all modesty and patience, giving offense to no one; meanwhile, let us not despair; those who sow in tears shall reap in joy. I hope that all will end well. Let us pray and hope."

So the year wore on and December came, and with it the practical completion of the building. One hundred and two thousand and some five hundred dollars had been spent on it, of which only about five thousand three hundred had been contributed. The rest had been borrowed, chiefly, as we have stated, at the rate of one per cent a month. The college debt had assumed the formidable proportions of $139,714.

By the 22nd of the month, the marble altars mentioned above were in place, and on Christmas Day the edifice was thrown open for worship. It was of brick, severely plain in style but substantial and commodious. The church ran north and south, parallel to the western boundary of the lot, but leaving a passage-way between itself and the adjoining property. This

vacant space served many useful purposes. It permitted the proper lighting of the classrooms which, as we have said, were in the lowest story. It ensured proper ventilation, should buildings rise on the adjacent land. It served as an outlet from the church in case of an emergency.

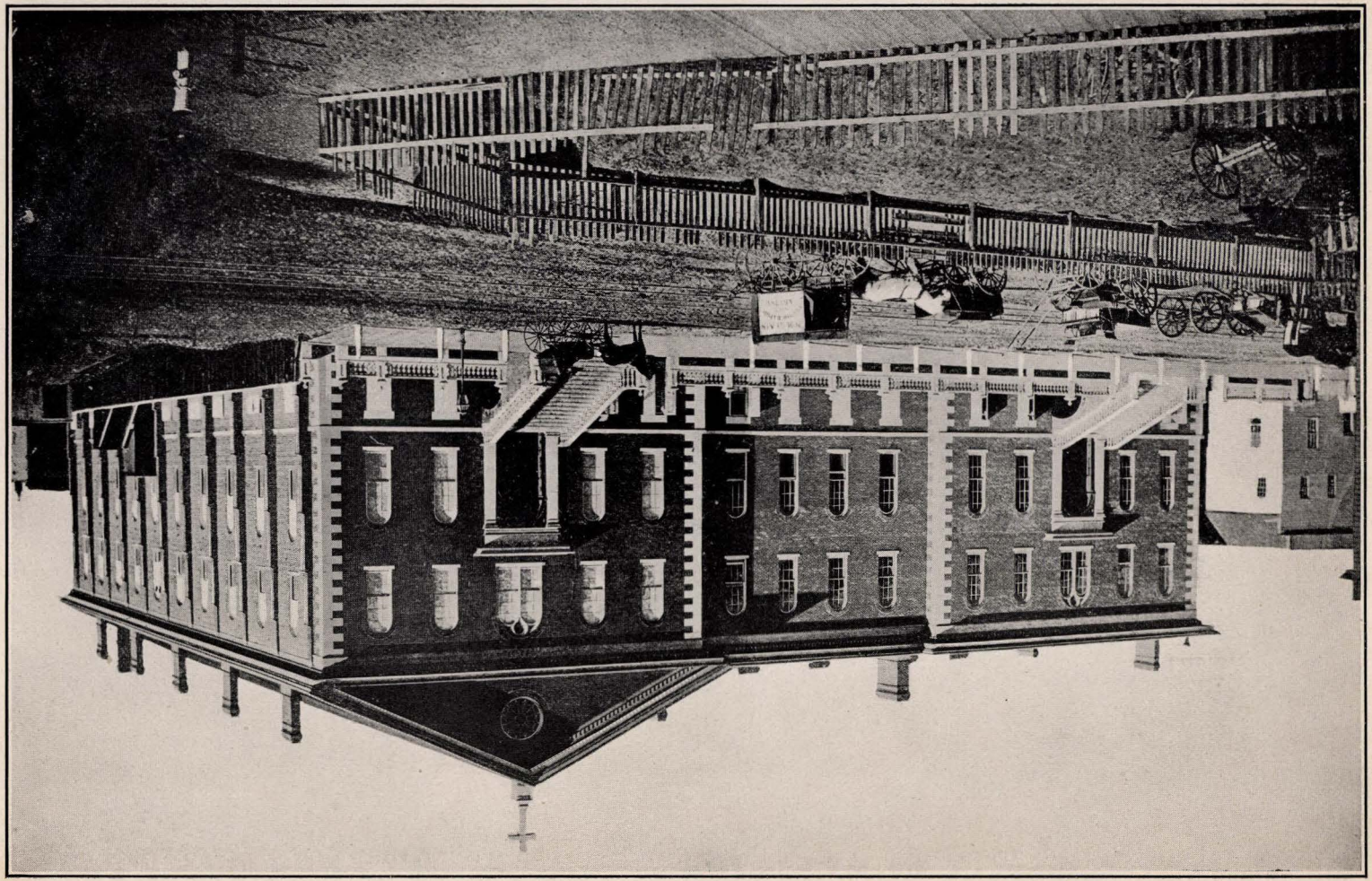
The classrooms were large and airy, and extended the whole length of the building. They were in two rows, a fair-sized corridor separating them. Two rooms on the ground floor of the Fathers' residence, and fronting on Market Street, were devoted to science. Between these last, there was a permanent partition; not so, however, between the others. With these, everything save the outer walls, was movable.

The residence ran east and west, a little back from Market Street and facing it; and reached from the college hall or church, whichever one is pleased to call it, nearly to the old transformed buildings of 1855. The parlors were in the second story, one to the east of the entrance and three to the west. These latter reached from the entrance to the church, so that, by a door in the wall, easy access was had from residence to church or vice versa. The college entrance was on Jessie Street, a board sidewalk connecting the gate with the building.

It is hard to realize the almost thrilling effect that the change from old conditions to new, had both upon pupils and congregation. Church and college were now the best in the city, and for most people the best is ever attractive. Hence, in both, steady and rapid growth was the immediate result, so that by the end of the year, the pupils in the college numbered 457.

1863.

The 4th of February, 1863, called into existence the first debating society in St. Ignatius. Like that of many another first-born, its name must have been a matter of long and deep consideration. It had to be learned, uncommon, drawn from the parent Greek, and with enough roll to it to give due distinction to such as fortune favored sufficiently to admit as members. The word Philodianosian answered the requirements and Philodianosian became the name of the society. The object "was the improvement of the members in debate, social advancement and



general literature." Its officers were Prof. W. J. G. Williams, president; A. J. Bowie, vice-president; H. P. Bowie, secretary; G. K. Pardow, treasurer; A. A. Pardow, librarian; A. A. O'Neil, censor.

The only record extant of the society is a set of resolutions presented by it to Professor Williams; but this record is highly creditable to its members, for it evidently proceeds from grateful hearts, and grateful hearts are always manly.

"At a meeting of the members of the Philo-Dianosian Society, held in their hall on Thursday morning, June 4th, 1863, the following resolutions were unanimously adopted:

Whereas, cognizant of the approaching close of the scholastic year, and of the adjournment of the Society 'sine die,' and

Whereas, Prof. J. G. Williams, having presided over the Society since its formation, and having at heart the encouragement and advancement of its members, has kindly extended to us the benefit of his knowledge and experience by the gentlemanly manner in which he has fulfilled the duties of his office and conducted the transactions of the Society, and

Whereas, in return for the care and interest shown by him in enabling the members of the said Society to overcome the many obstacles that they have encountered, it is only meet that we make return,

Resolved, that the sincere and grateful thanks of the members of this Society be and hereby are tendered to that gentleman,

Resolved, that a copy of these resolutions be presented to President W. J. G. Williams at the final meeting of the Society, and a copy of the same be inscribed in the records of the Society to be read at the opening of the Society next term.

AUG. J. BOWIE, V. P.,
President pro tem.

H. Bowie, Secretary."

In the following session, for some reason or other, the members did not reassemble and the society passed out of existence. It was for the more advanced pupils of the college, of whom it had enrolled some fourteen.

Towards the end of May, Father Felix Sopranis paid a second visit to the shores of the Pacific. This time he came

from Kingston, Jamaica, in company with Father Joseph Cataldo. Vested as he was with more than ordinary powers as Visitor of the Jesuit houses in America, and personally acquainted with His Grace, the Archbishop, it was hoped that he might bring about a better understanding in the matter of the parish, and soothe irritation, had any been engendered.

Reaching San Francisco on the 28th of the month, he marveled much at the immense strides that our city was making, and highly complimented the Fathers on the advance made during his two years of absence. His wishes expressed on the former visit that a new building should replace the old, had been more than realized.

The scholastic year ended with the 30th of June, and the parents and friends of the pupils flocked to the exhibition. The partitions that divided the basement into classrooms had all been removed, thus throwing the whole space into one large hall. Desks had been taken out; chairs had been supplied and arranged in tiers rising one above the other; a stage had been built; and the young participants, in all the flutter of excitement, waited anxiously for the hour of commencement.

The morning exercises were literary, musical and scientific, the music being supplied by the Santa Clara College Band under the directorship of Father Joseph Caredda, and the encomiums showered upon it were another proof of how well it merited the name it bore, of ranking, at the time, among the foremost musical organizations in the State. Chemistry in all the novelty of experiment was presented by the students devoted to that branch; and a familiar style of declamation joined to skilful manipulation, left nothing to be desired in the young lecturers.

The evening entertainment was dramatic. The subject was a sacred one, "Joseph and his Brethren," and was presented in two acts. Joseph was impersonated by James M. O'Sullivan, at present a Jesuit Father in Santa Clara College. The parts of Issachar and Nepthali, brethren of Joseph, were taken respectively by Hon. Jeremiah F. Sullivan, and Hon. Frank Sullivan, at that time students of grammar in the college. William Kelly, son of James R. Kelly, appeared as Gad; Alfred

Pardow as Dan; George Pardow and Henry P. Bowie as friends and confidants of Joseph. The naturalness of tone and gesture, and the depth and sincerity of feeling displayed by the young actors, made a marked impression on the audience, which, while hoping much, was not prepared for what it witnessed. With the conferring of the degree of Bachelor of Arts on Augustus J. Bowie, Jr., and the distribution of honors and prizes, the exercises of the day fittingly closed.

Chief among those who were loudest in their praise of the students, was Father Sopranis himself who saw springing up upon our western shores, institutions that closely resembled those with which he was familiar in more favored climes; and he felt himself urged more and more to labor strenuously to dissipate the clouds that were darkening St. Ignatius' future, that its growth might not be dwarfed by the opposition of those whom it revered as friends.

The success of the college under the vigilant eye and firm hand of Father Boudreaux, only made his loss the more keenly felt when, on July 13th, accompanied by Fathers Alphonsus Biglione and Aloysius Guerrieri, he departed by steamer for New York; he, to return to the Missouri Province; they, to continue their journey to Italy. Still the pain of losing him was softened by a feeling of gratitude towards himself and towards the Province which had so kindly lent him, and which could supply even broader fields for his talents and virtues than could St. Ignatius in 1863. The parting was simple and affectionate on both sides; and the work of Father Boudreaux had to be taken up by others. Father Cæsar A. Barchi, then in the prime of life, replaced him as prefect of studies; Father Anthony Cichi, already well known among his Jesuit brethren as a deep scientist, was appointed to the chair of the natural sciences.

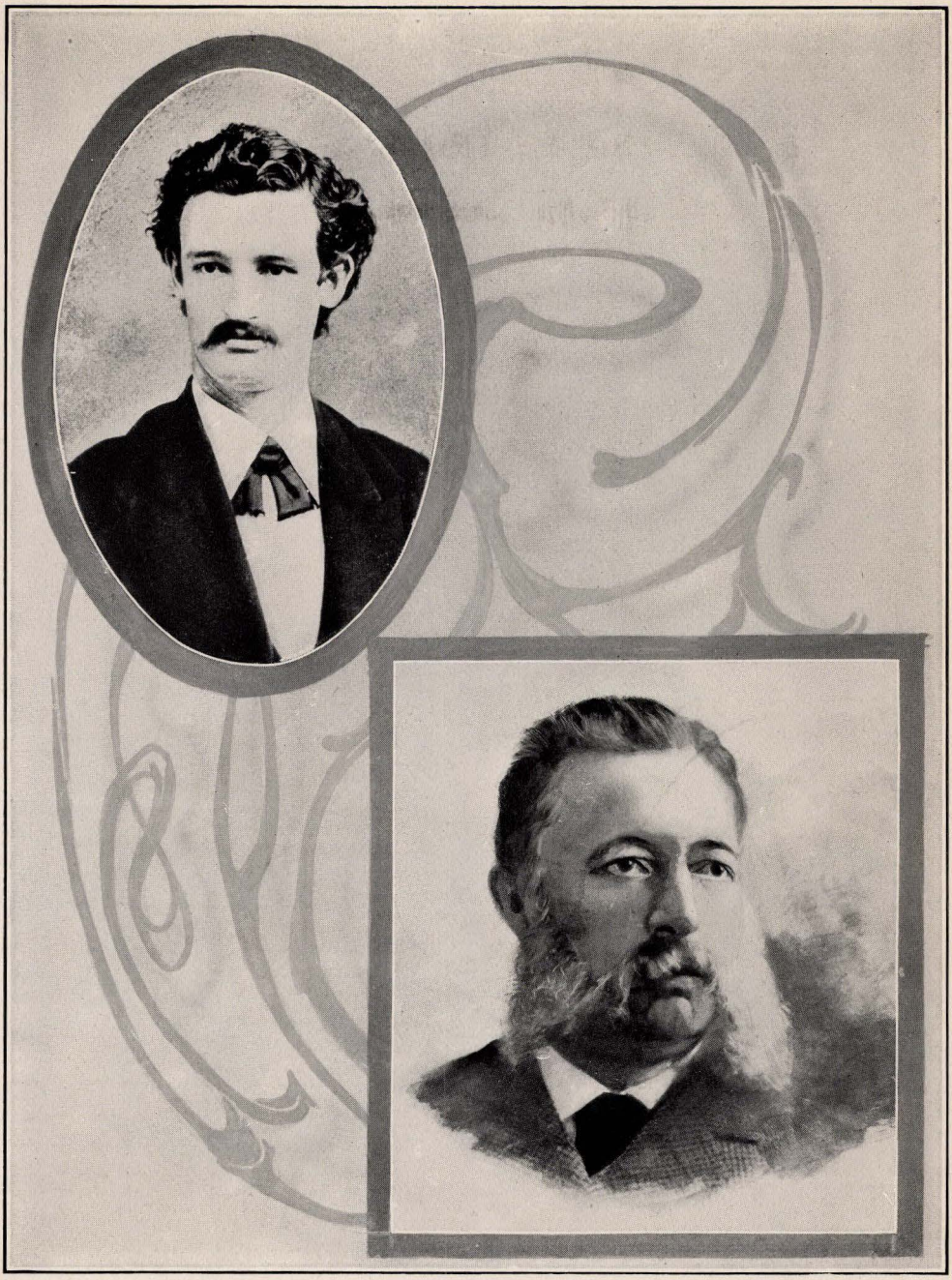
Ten classes had comprised the curriculum in the scholastic year just ended: logic and metaphysics, rhetoric, prosody, three grammar, two preparatory and three elementary classes. The addition of ethics this year completed the course. Father Paul Raffo was appointed professor. The catalogue of the Turin Province assigns this duty to Father Joseph Tadini, who had been the Minister of the college from the beginning

of Father Congiato's presidency. The college catalogue, however, assigns it to Father Raffo, and is evidently more reliable in a matter of this kind. Still, one who would wish to reconcile the discrepancy could, we think, easily do so by supposing, as is not at all improbable, that Father Tadini began the year by teaching the class of logic and metaphysics as also that of ethics; but that finding that so much college work interfered with the domestic duties incumbent on the Minister, he, after a time, resigned the class of ethics to Father Raffo. The catalogue of this same year contains for the first time a name still lovingly remembered by many an old student of St. Ignatius, not to speak of Sodalists and members of the congregation, that of Mr. Patrick J. Kelly, S. J. He was the special friend of childhood, owing to his own simple, kindly disposition; and one of his first works of zeal was the establishment of the Holy Angels Sodality for the junior students. The college catalogues assign the date of its institution to the year 1864, and give the month as October. The month seems to be correct; the year, however, should be 1863.

Another work of zeal, the visiting of the sick in the hospitals, is catalogued this year. Not that we are to suppose that now, for the first time, this work of mercy was practiced; but that what had been done up to the present by all the Fathers, as circumstances permitted, was henceforth committed to one as a strict duty, the other Fathers, as before, doing what time and opportunity allowed.

The office was entrusted to the charity of Father Raffo, and none better could have been chosen for the work. A secular priest, the Rev. M. O'Reilly, was employed this and the following year as teacher in the college. He seems to have been popular with the pupils and to have taught with success. Messrs. J. P. Grace, H. Maginn and J. D. Boyle, instructor in calisthenics, completed the faculty.

On the 10th of September, the year allowed the Fathers in which to give over the deeds of their property, if they wished to retain the parish, expired. Out of courtesy and to avoid any appearance of undue haste, His Grace, the Archbishop, allowed two weeks to pass before calling attention to the



RICHARD McCABE, FIRST PUPIL

AUGUSTUS J. BOWIE, FIRST GRADUATE

matter. The deeds had not been forthcoming and so he considered it his duty to act. On the 24th of the month, therefore, he sent the following communication to Father Congiato, president of the college:

** "SAN FRANCISCO, Sept. 24th, 1863.

Very Reverend dear Sir:

It is now over twelve months since I notified the Very Rev. B. Villiger, Supr., S. J., that to comply with the wishes of the Church, the title of your church here should be vested in me, and that, if this was not done within twelve months from that date, the 10th of September, '62, I should declare your church here to be no longer a parish church. Thus, to comply with my duty, I feel sorry to notify you that within a few days I will make the declaration, as said title has not been conveyed to me.

With due regard, I remain,

Yours in Christ,

†JOSEPH S.,
Archbp. of San Francisco.

Very Rev. Nicholas Congiato, S. J."

Owing to the illness of Father Congiato, an answer was returned on the next day by Father Sopranis:

** "ST. IGNATIUS, Sept. 25th, 1863.

Most Reverend and dear Sir:

I acknowledge the receipt of the communication Your Grace was pleased to make yesterday to Father Congiato, who is prevented by sickness from answering it himself.

As through the kindness of Your Grace, our St. Ignatius had been declared a parish church, we cannot have any objection that Your Grace should declare the same church to be no longer a parish church.

This, be sure, Most Reverend Archbishop, will neither diminish the esteem and the affection which we entertain for Your Grace, nor relax our zeal in co-operating toward the spiritual welfare of your flock by the ministrations of our own Institute.

I remain respectfully and affectionately, of Your Grace the most humble and obedient servant,

FELIX SOPRANIS, S. J., Visit.

Most Rev. J. S. Alemany, D. D.,
Archbp. of San Francisco."

On the 2nd of October, therefore, the matter was brought to a conclusion by a letter of His Grace to Father Maraschi. It was the following:

** "SAN FRANCISCO, Oct. 2nd, 1863.

Reverend dear Sir:

As the decrees of Baltimore, confirmed by the Holy See, require that the parochial churches be vested in the Ordinary, and as, after my long requesting your regular Superiors to comply with that regulation of the Church in the case of St. Ignatius, they seem to feel that they should not do so, I believe that duty leaves me no alternative but to discontinue the character of your church as a parish, which I do hereby.

To provide for the faithful, I have extended the limits of St. Patrick's from Fourth Street to Sixth; those of St. Joseph's from Seventh to Sixth; and those of the Cathedral from O'Farrell to Turk.

Your humble servant in Christ,

†JOSEPH S.,

Archbp. of San Francisco.

Rev. Anthony Maraschi, S. J."

Two days later, Father Sopranis returned answer:

** "ST. IGNATIUS COLLEGE, Oct. 4th, 1863.

Most Reverend and dear Sir:

Your Grace's communication of the 2nd inst. to Father Maraschi, and the declaration therein contained that *St. Ignatius is no longer a parish church,* have been received by our Fathers here with that humble submission and reverence which are due to ecclesiastical authority; and, in accordance with this, at every mass to-day, we have announced to the people that from this day we have no more the power of administering baptism, of performing the ceremony of marriage, or of giving the Viaticum and Extreme Unction, as our St. Ignatius is no longer a parish church; notifying them, at the same time, of the extension of limits made by Your Grace to the parishes of St. Patrick, St. Joseph and the Cathedral. All this is right, and neither myself nor any one of the other Fathers has any objection to make as to Your Grace's action.

As, however, I remarked in your communication some expressions from which one might infer that the Superiors of the Society of Jesus could be guilty of a lack of obedience to the regulations of the Church, Your Grace must allow me to free them from even the shadow of such offense.

And what I do here with Your Grace, I shall equally do both with His Eminence, Cardinal Barnabo (to whom I am in duty bound to give some account of a visit which I have undertaken by commission of our Father General, with the knowledge of the same Cardinal, and after a strong recommendation of His Eminence to all the Bishops of the United States), and with some people here who might misunderstand Your Grace's declaration to the detriment of the good name of our Society.

This is, therefore, my statement:

Our Reverend Father General, in not permitting us to transfer to Your Grace the title of our church, has only made use of the common right which is granted by the Holy See to all religious Orders to possess property of their own. As our churches are an essential part of our colleges, which the Holy See has authorized us to possess as our own, Rev. Father General, I believe, wisely thought that the Holy See would contradict itself if, while allowing us, on the one hand, to possess colleges, it would, on the other, oblige us to dispossess ourselves of the same by investing the Bishops with the title to our property. He concluded, therefore, that it was not according to the will of the Holy See that the title which Your Grace required of us should be given.

And that Rev. Father General has been right in thinking so, is, it seems to me, evidently proved by this, that the Holy See allows those religious Orders, who, according to their Institute, are empowered to have parishes, to possess the churches as their own; and, therefore, though the Ordinary has the right to visit them, his visit, however, is limited by ecclesiastical law to what concerns the sacraments and parochial duties, but he cannot interfere with what concerns the property.

And this is the reason, I think, why the Holy See, approving of the decrees of the Council of Baltimore, made, in reference to the 5th decree, the observation, 'In order that it may appear that by this decree the Bishops do not wish to injure in

any way the Regular Orders, it might be added: "Preserving intact the privileges of the Regular Orders, according to whatsoever has been decreed in Canon Law and the Constitutions of the Roman Pontiffs." ' And, in accordance with such observation, the words, 'The privileges of Regulars,' etc., have been added to the 5th decree.

Our Reverend Father General, therefore, considering all these things, and regarding the 5th decree of the Council of Baltimore as not affecting us, has deemed it not only to be his right, but also to be in accordance with the mind of the Holy See, not to permit us to place in the hands of Your Grace the title to our church. And although, on these principles, he could perhaps have insisted with Your Grace that you should not withdraw the parish, especially in view of the fact that the Holy See has, for the time being, allowed us to have parishes, a thing which we could not do merely in virtue of our Institute, but which is required to supply the lack of a due foundation for the support of Ours, he, nevertheless, would not. He has preferred that we should confide ourselves to the care of Divine Providence for support, rather than make any opposition to Your Grace, to whom our Society is so much indebted for the true liberality with which you have endowed Santa Clara College.

I humbly beg Your Grace to accept these few words in a friendly spirit, for so I have written them, not intending to condemn in any way what, in your wisdom, you have thought to be your duty; but only to show forth the truth of things as it is in itself on our side.

I remain respectfully and affectionately yours,

FELIX SOPRANIS, S. J."

His Grace, the Most Reverend Archbishop, had seemed to imply that it was the desire of the Holy Father that all parish property should be in the name of the Ordinary of the diocese, especially in view of the decrees of the Council of Baltimore approved by the Holy See. The conclusion, therefore, seemed to be, "The Fathers of the Society of Jesus, in declining to give up the deed of the property, are not sufficiently submissive to that will." This inference the Fathers emphatically denied, for

loyalty to the Supreme Pontiff and his wishes, has ever been the great glory of their Order. Hence the answer of Father Sopranis. He sets forth: 1st. The rights of religious Orders, according to the will of the Holy See, as expressed in Church law, to hold the deeds to their property; 2nd. The rights of religious Orders who by their Institute can administer parishes, to hold the deeds to the same; 3rd. The privileges of the Society of Jesus, which, owing to the lack of other means of support, has been empowered to do, by privilege, what other Orders do in virtue of their Institute; 4th. The fact that in the very decree on which His Grace rested his opinion, the Holy See itself had suggested an amendment safeguarding, in this matter, the rights and privileges of the Orders in question. His Grace might, therefore, if he saw fit, take away the parish; from the reasons adduced for its taking away, the Fathers were at liberty to dissent. As our work is purely historical, and not controversial, we have given both points of view in the letters mutually addressed on the subject. Years have passed since it has been of any practical interest, and all those who have participated in it, are united to-day in the peace and happiness of eternal bliss. If, moved by the feelings of the moment, for we are all human, a word less calmly weighed escaped from lip or pen, it was soon forgiven and forgotten, as ever happens when the parties differing, as in the present case, have the sincerest esteem for each other. On November 3rd, pained at the failure of his mission, Father Sopranis set sail for New York on his way to Rome. As companion of his voyage to the Eastern metropolis, he had the famous Indian missionary, Father de Smet. This Father had arrived at St. Ignatius two weeks previously, having left St. Louis, in May, on a visit to the Missions in the Rocky Mountains and Oregon.

As the founder of these Missions, Father de Smet had, in God's providence, been instrumental in founding that of California, for it was from Willamette that Fathers Accolti and Nobili had come to San Francisco. Moreover, he was the leader of the little band of Jesuits who left Antwerp, Belgium, on January 9th, 1844, of which band Fathers Accolti and Nobili were members. Doubtless, as with Father Sopranis

he skirted the coast of California, he went over the details of that memorable voyage which had meant so much for the Pacific Slope; the weary wait of twenty-eight days at the mouth of the Scheldt while expecting a favorable wind; the fearful tempest off the Patagonian coast when the ship, drifting on the rocks, threatened certain and speedy death; the calm heroism of the Sisters of Notre Dame when told of the danger; the long weary voyage from Callao to Fort Vancouver, when, instead of arriving in forty days as expected, the missionaries were obliged to suffer the inconveniences of eighty-one; the missing of the mouth of the Columbia with attendant perils, as if the powers of darkness had left nothing untried to ruin the expedition, foreseeing in it the fruitful seed of much good to religion in Oregon and California.

But we must go back a little. The 8th of October had called into being, a successor to the Philodianosian Society; for successor we may call it, even though it drew its members from the junior instead of from the senior students. Rev. Father Barchi, the new prefect of studies, was its moving spirit, and his enthusiasm met a ready response in the hearts of his young disciples. The society was called the Philhistorian Debating Society, since history was to supply the main themes for discussion. From the minute-book we take the following entry.

"October 8th, 1863.

John Heany, Alb. Le Breton, Ed. Le Breton, Jas. O'Sullivan and Jer. Sullivan, students in grammar in St. Ignatius College, held to-day the first meeting of the Philhistorian Debating Society. The constitution and by-laws were read and approved. A. Le Breton was elected vice-president; George Harrison, secretary; J. Heany, treasurer." "The object of this association," says the college catalogue of 1864, "is to promote in its members the knowledge of history and literature, and to accustom them to speak with ease and fluency." Owing, no doubt, to the smallness of the society's membership and the amount of reading called for in the study of historical subjects, on November 5th the resolution was passed to have historical debates bi-monthly. The meetings of the organiza-

FATHER SANCTES TRAVERSO, S. J.

FATHER CAESAR A. BARCHI, S. J.
FATHER ANTHONY CICHI, S. J.

tion were regularly held and faithfully attended, and marked advance in easy, fluent speaking was soon noted in its members.

Although the college buildings had been occupied since the first days of the year, much fitting up had remained to be done and many details to be attended to; and though, to the onlookers, matters might have seemed much the same at the beginning as at the end of the year, the college accounts showed an outlay of some seventeen thousand dollars.

The chemical department, too, began to assume more definite shape and importance under the able direction of Father Anthony Cichi, who, already eminent as a chemist, was not easily satisfied with an ill-equipped department. What was worth doing at all was worth doing well, was his motto; and he lived up to it, to the great profit of his pupils and the advantage of those who succeeded him in his chair. The magnificent photographic apparatus purchased at this time was the fruit of his zeal.

And so the year 1863 was numbered with its predecessors, its last days signalized by the purchase of "houses, shepherds and even St. Joseph" for the crib; just as its successor opened its accounts with the interesting item, "Camel and horses for the wise kings." The debt had increased nearly $18,000 during the year.

1864.

This year was especially honorable to St. Ignatius, for it was during it that the Society of Jesus formally recognized the institution as a complete college. It had already conferred its first classical degree; its numbers were swelling to remarkable proportions; why deny it its true standing? Each department strove to outdo the other in excellence, and when, in January, the library enriched itself with a complete edition of the works of the Fathers of the Church, it felt that it had no need to hang its head in the presence of its fellows.

About the same time, inspired no doubt by Father Barchi, its president, a remarkable lover of books, the Philhistorian Debating Society, on the 14th of the month, passed a resolution in favor of acquiring a library. Funds were naturally not abundant in the nascent state of a boys' organization, and

hence the members were invited to present what books they could. Father Barchi started the collection, on February 11th, with the presentation of "Rollin's Ancient History," in two volumes. Master Cornelius Delahanty, on March 10th, opened the department of American history with the "Life of George Washington"; and Master E. Le Breton, the future founder of the Home for the Aged Poor, even at this early period showed the promptings of a generous heart by offering, on March 31st, "The History of England," by Markham, and the "History of the Crusades." On September 22nd, the society elected its first honorary members, and, on October 27th, in the enthusiasm of its prosperity and importance, it resolved to edit a paper. The resolution, however, never came to anything, nor do we find the matter again adverted to in the minutes. The project was, in all probability, considered premature by the college authorities, who knew how easily boys rush into such ventures and how easily they rush out; and it was consequently discouraged, until time should render it clear that permanence and solid profit would be the result.

In early April, Father Buchard gave a mission at Folsom, an account of which appears in the *Monitor* of the 23rd of that month; and giving, as it does, an insight into the disinterestedness of the Father's character, our readers will, we know, welcome its insertion.

"FATHER BUCHARD IN FOLSOM.

FOLSOM, April 18th, 1864.

Rev. Father Buchard, S. J., of your city has just terminated a most successful mission of eleven days' duration, in St. John's church in this town. Instructions were given both night and morning, and on each occasion (particularly at night), the church was crowded by persons of all denominations.

Before his departure, a small purse of two hundred and fifty odd dollars was made up by the friends of the Reverend gentleman, which, however, he declined receiving, but requested that $200 of it be given to Father N. Gallagher, our pastor (which was done), to aid in the building of a schoolhouse for the Catholic children of Folsom and vicinity.

By request of Father Buchard, the children belonging to the congregation, numbering upwards of one hundred, assembled in the church on Tuesday last, and were entertained by addresses suitable to their age, by Rev. Father Buchard and Rev. Father Beekey of Sacramento.

Rev. Father Buchard returns to San Francisco, carrying with him the blessings and regrets of all who had the pleasure of making his acquaintance."

We have seen that in the October of 1863, the church had been deprived of all parochial rights and privileges; imagine, therefore, Father Congiato's surprise when in May, 1864, he received the subjoined note:

** "SAN FRANCISCO, May 20th, 1864.

Reverend dear Sir:

I think it would be well to have the holy Sacrament of Confirmation administered in your church. I am engaged until the first Sunday of next month, inclusive. Almost any of the four Sundays after that would suit me. Please let me know, and pray for

Yours in Christ,

† JOSEPH S., Abp. of San Francisco.

Very Rev. Nicholas Congiato, S. J."

On the 26th of the month, Father Congiato wrote His Grace and accepted the proposal, desiring, however, that the ceremony be delayed as much as possible, in order to give time for preparation. This we learn from a note of His Grace, the Archbishop, dated May 28th, in which he says: "According to your favor of the 26th inst., let us have Confirmation in your church after the last mass on the 19th of June next." Confirmation was accordingly administered on that date, much to the edification of the people and the pleasure of His Grace.

On the 25th of May, the day before he had sent his letter to the Archbishop, Father Congiato had written to Very Rev. Father Beckx, reporting what he had done, and received in return the following reply:

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"Reverend Father in Christ:

P. C.

I have received Your Reverence's last letter, dated May 25th, and am greatly consoled that the advices you send me from your college are better. I hope that, by some means, peace and tranquility may return, but it will be necessary ever to use the greatest prudence and to avoid whatever may directly hurt certain susceptibilities. I think that Your Reverence has done well in accepting the request of His Grace, the Archbishop, in reference to the conferring of the Sacrament of Confirmation in our church. The manner of request is plain, nor do I think that by it he lays claim to any right. On the other hand, it is always better, on these occasions, to show ourselves disposed to do all that we can to please. Surely it would have been a matter of little edification to the faithful, to have refused the request under pretext of safeguarding certain rights which do not seem to have been violated. Any such action would be viewed here with disapprobation. Right, strictly enforced in every detail, is always, both on the one side and on the other, odious, and does not help to conciliate hearts.

Recommending myself to the Holy Sacrifices of Your Reverence, I remain,

Your Reverence's servant in Christ,

PETER BECKX, S. J.

Rome, July 16th, 1864.

To Rev. Nicholas Congiato, S. J.,
San Francisco, Cal."

The exhibitions this year were much more elaborate than they had been hitherto. They occupied the morning and evening of Tuesday, June 28th, and the evening of Friday, July 1st. Tuesday morning's entertainment was literary and scientific. It opened with an introductory by Frank Sullivan; then followed several members of the grammar classes with very creditable original compositions. Next, Masters Henry Bowie, Francis Leonard and Daniel Callahan presented themselves to be examined in the translation and analysis of Cicero's orations, "Pro Archia," "Pro Marcello," "In Catalinam"; Horace's Odes, Book

II; Homer's Iliad, Books VI and VII. Masters Alexander O'Neil and Alfred Pardow, while not prepared on quite such an amount of matter, were ready to be tested on "Pro Marcello," Book II of Horace's Odes, and Book II of the Iliad. As all of these young gentlemen were only in the second class of Latin and Greek, and were, at the same time, students of mental philosophy and the natural sciences, such public test was a most complimentary tribute, as well to their talent and diligence as to the thoroughness of the teaching of their Alma Mater. A dialogue on "Dean Swift Outwitted" and a lecture on "Copper Ore with Assaying," completed the entertainment.

The evening exercises consisted of a prologue by Richard Barrett; a debate on the "Freedom of the Human Soul," participated in by Masters Francis Leonard, Henry Bowie and Alexander O'Neil; impromptu compositions by several students; "The Lawyer Cheated," a dialogue, by Masters John Heany, Henry Massey, Henry Harrison, Charles McFadden; "The Properties of Oxygen," a lecture illustrated with experiments, by Francis Leonard.

On Friday, "Saul," a sacred tragedy in five acts, was admirably rendered; the distribution of premiums followed; then a valedictory by Thomas Egan; and students and professors might indeed welcome vacation and the enjoyment of hard-earned laurels. Classes were announced to reopen for the preparatory department, on July 12th; and for the grammar and higher departments, on August 22nd.

The changes in the college faculty this year were comparatively few. Father Angelo Affranchino replaced Father Joseph Tadini as Minister, and Father Tadini in turn replaced Father Paul Raffo as professor of ethics, leaving the latter Father free to devote himself untrammeled to the works of the sacred ministry. Father Lawrence Palladino taught French and prefected. He had arrived in California on November 8th of the preceding year, with Father Aloysius Bosco who was returning from a trip to Mexico and the Central American States. During the past scholastic year, the highest class of Latin and Greek had been vacant in the college, for it had proved difficult to retain pupils long enough in the classical course to enable them to finish it. This year, however, the vacancy was filled; and, com-

plete in all its classes, the college was an honor to the zeal and capacity of its prefect of studies, Father Cæsar A. Barchi.

During July, Father Laufhuber of the Mission of New York, arrived in San Francisco to give German missions on the Coast. On the 24th of the month, he opened a mission of two weeks in the little German Church of St. Boniface on Sutter Street, near Montgomery. Here the morning exercises were held, but accommodations were too cramped for the numbers that gathered in the evening. The charity of the French pastor and his congregation, therefore, placed at the Father's disposal the Church of Notre Dame des Victoires, and here nightly the sermon was given. Here, too, the closing of the mission was held, with an attendance far beyond expectations, and with an expression of sincere piety most consoling to behold. On November 14th, the Father returned to his Eastern home, after having given missions in Colusa, Virginia City and other places. The *Monitor* of November 19th thus adverts to his departure: "Rev. Father Laufhuber, S. J., left this city last Monday for New York. His visit has been productive of much benefit to German Catholics in California, among whom he has labored as a missionary priest for several months past with the most satisfactory results."

1865.

On the 5th of January, Father Michael O'Ferrall of the Irish Province, reached San Francisco. His acquisition was a great gain to St. Ignatius, for his nationality was a passport to many a heart in which memories of an isle across the waters could never be extinguished; and his sincere, earnest zeal, which made him a friend and helper to all alike, rendered him a general favorite. From the very first days of his coming, he made himself felt in the religious life of San Francisco.

Two months later, on March 5th, Rev. Father Congiato was again obliged to take upon his shoulders the general superiorship of the Californian Mission, remaining, however, president of St. Ignatius. Father Burchard Villiger who had been his predecessor in office as well as president of Santa Clara College, was now free to aid, with his advice and experience, the Fathers of San Francisco; for, on the same day,

he had turned over the presidency of Santa Clara College to Father Aloysius Masnata and had come to St. Ignatius as prefect of the church. To a man of the deep piety of Father Villiger, nothing would have been more acceptable than to have spent the remainder of his days in retirement, having for his one purpose in life the beautifying of the house of God; but his talent for administration was too marked to permit of this, and, shortly after, we find him vice-president of the college.

This promotion was but the prelude to another, and on July 2nd he became president of St. Ignatius. The elevation of Father Masnata had necessitated the removal of Father Paul Raffo to Santa Clara; for while Father Joseph Cataldo assumed charge of the class of philosophy which Father Masnata had taught, his health would not permit him to take upon himself, in addition, the teaching of the classics in which Father Masnata excelled. To Father Raffo, therefore, was assigned this duty.

But events such as the change of presidents in a college or the succession of Superiors in the general administration of the Mission, events which caused a ripple of excitement on the comparatively calm surface of college life, were lost sight of in the fearful calamity that befell the nation, in April, when President Lincoln was slain by the bullet of an assassin.

Ready as bigots ever are to take advantage of whatever may be distorted to the prejudice of the Catholic Church, they were prompt in San Francisco, as elsewhere, to seek to invest the dastardly deed with a religious significance which it did not bear. On April 15th, the day of the President's death, a mob attacked and destroyed the *Monitor* office, and ugly mutterings were heard in reference to Catholic churches and institutions. Fortunately wiser counsels prevailed and no attempt was made at molestation, but the Superiors of St. Ignatius were to be pardoned if they spent many an anxious hour, having, in other lands and days, experienced the fickle temper of the mob. In harmony with the sad event of the President's death, the church and residence were suitably draped in mourning, and faculty and students marched in the public funeral procession which was held on April 19th.

The exhibition at the end of the year was even more elaborate than that which had crowned the labors of its predecessor. Like the former, it occupied two days, taking up the morning and evening of June 28th, and the evening of June 30th. Six of Cicero's orations; the Germania of Tacitus; four books of the Odes of Horace; the 1st, 5th and 9th Satires and the Ars Poetica of the same author, were offered by two of the graduates as subject matter for public examination. In Greek, the specimen included twelve books of the Iliad; and the 1st Philippic and three Olynthiacs of Demosthenes. Essays and poems, a farce and a tragedy, did ample justice to the training imparted by the Fathers. The Santa Clara College Band kindly furnished the music. Three graduates this year received the degree of Bachelor of Arts—Francis Leonard, Alexander O'Neil and Henry Bowie, the last named having entered the college as early as September 1st, 1856.

Early in July, Father Palladino was sent to Santa Clara to replace Father Aloysius Vercruysse as Minister; and, on August 17th, Father Joseph Bertolio became Minister in St. Ignatius in place of Father Angelo Affranchino. Good Father Bertolio had long sighed for California for which, in its pioneer days, as we have seen, he had been destined. He had arrived in San Francisco in the preceding May from Jamaica, but had spent the greater part of the intervening time in Santa Clara. He was not, however, the only new addition to the community. There were Messrs. Joseph Neri, Joseph Isolabella, and Brother John Mahoney, S. J., and later Father Paul Raffo. Mr. Patrick Kelly, S. J., who for three years had labored most earnestly and successfully, especially for the spiritual welfare of the junior students, was transferred to equally important work in Santa Clara College.

The beautiful devotion of the Bona Mors or Happy Death, appears in the domestic journal of the college for the first time on August 27th. Father Buchard is named as its director, and, when at home, gave it what care and attention he could; but he was often away on his missionary excursions, and on these occasions somebody else had to replace him. A substitute was easily found in Reverend Father Villiger, who delighted

to preside at the devotion, and whose clear, practical instructions were always listened to with eagerness and profit. His style was simple and direct, replete with good sense and flowing from a heart warmed with divine love, so that his hearers could not but perceive the spirit with which he spoke.

On Sunday, October 8th, and Monday, October 9th, severe earthquakes shook the city; in fact, a series of similar disturbances lasted up to the 15th. Father Bertolio's impressions of them were far from agreeable as we may gather from the expression in his diary, "Dei misericordia quod non sumus consumpti," "It is due to God's mercy that we are not all swallowed up." These earthquakes had, at least, the practical effect of laying stress upon the need that existed of an easier and freer egress from the church in case of danger; so a door was broken in the eastern wall of the edifice, and a stairway built into the Father's garden from the little veranda which skirted the church on the outside, and connected residence and sacristy. "Salus populi," quaintly remarks Father Bertolio, "suprema lex." "The safety of the people is the supreme law." Like the rest of us, assuredly, he felt that he belonged to the people when earthquakes were in question.

On the 12th of November, a notable band of Jesuits sought hospitality of St. Ignatius. It was made up of Fathers Charles Pollano, Jerome D'Aste, Pascal Tosi, Mr. Bartholomew Calzia, Brothers John Jordan Ristori, Paschal Megazzini, Charles Rey, James Botalla and Anthony Anesini, all of whom had just arrived from Europe. Unfortunately only Brother Megazzini could, for the moment, be spared for St. Ignatius; the others, on the 14th, departed for Santa Clara. But not only to members of the Jesuit Order was St. Ignatius happy to open its doors; its hospitality was equally shared by its friends in the episcopacy and by members of other religious Orders; hence Bishops O'Connell, Amat and Demers were not unfrequent visitors; hence also the habit of the Passionist, the Oblate and the Franciscan seen within its walls, told of the cordial relations existing between St. Ignatius and them.

A city Catholic directory published in the *Monitor,* December 2nd, 1865, gives us the order of divine services in the church:

"ST. IGNATIUS COLLEGIATE CHURCH.

On Sundays, masses every three-quarters of an hour from 5 to 11 A. M., vespers at 7 P. M. in winter, and at 7:30 P. M. in summer. On week days, masses as on Sundays, from 5 to 8 A. M."

On the 3rd, the Feast of St. Francis Xavier, Apostle of the Indies, His Grace, the Most Reverend Archbishop, administered the Sacrament of Confirmation in the church after the last mass. We have a letter of his of an earlier date relating to the subject. His pious mother had lately gone to her eternal rest, and Father Congiato had expressed to him the sympathy of the members of the community and had promised their prayers. His Grace sent in return the following reply:

** "SAN FRANCISCO, Oct. 18th, 1865.

Very Reverend dear Sir:

I am very thankful to you and to all your Fathers and Brothers for the charity extended to my good mother's soul. I feel her death very much, but God's will be done.

I am almost certain that I did not receive any letter from you on the subject of Confirmation till I got yours of the 13th inst., and, as it will not be possible to give Confirmation at St. Ignatius till the end of next month, I will say let us fix the first Sunday of Advent. So, unless that Sunday be inconvenient, I shall call at that time.

Yours in Christ,

†JOSEPH S., Abp. S. F.

Very Rev. N. Congiato, S. J., Supr."

One hundred and one persons, nearly half of them adults and many of them converts, presented themselves for the reception of the Sacrament. His Grace was visibly impressed, as were all who had the pleasure of assisting at the function.

The number of pupils in the college this year suffered a notable diminution, owing principally to two causes. The first was the suppression of the elementary classes; the second, the introduction of a purely classical course. At the end of August, there were but 188 pupils. In Rhetoric there were none; in Humanities, 9; in 1st Grammar, none; in 2nd Grammar, 15; in

3rd Grammar, Div. A, 29; in 3rd Grammar, Div. B, 34; in 1st Preparatory, 28; in 2nd Preparatory, 75. The San Francisco of that day was certainly not prepared for classical standards. The numbers indeed increased during the course of the year, and the annual catalogue contains 236 names; but this attendance was only half of that of the preceding year, and was, for the time being, a serious setback to the college. It was during this year that the Sanctuary Society, which had already existed for some time, received a definite organization and was placed under the protection of St. Tharsicius. The college catalogues mention the society as existing in 1855, but such assertion is inexact. This year, 1865, is also memorable for having given to the Society of Jesus the first vocation of a pupil of St. Ignatius. It was on the 8th of December, the Feast of our Immaculate Mother, that Master James M. O'Sullivan consecrated his life to God, thus worthily leading in a long line of vocations reaching to the present. Master O'Sullivan, transformed by years and study into the present Father James O'Sullivan of Santa Clara College, has been, for many years, a useful member of the Jesuit Order in California.

1866.

On January 10th, Father Joseph Bertolio having been recalled to Jamaica, left the earthquakes of San Francisco behind and set his face seaward. Father Paul Raffo came up from Santa Clara to take his place as Minister.

As early as 1861, Father Congiato had applied for a diploma empowering him to erect in St. Ignatius the Confraternity of the Sacred Heart of Mary, and, in accordance with his request, the desired document signed on September 3rd of that year, had been sent him. It was thought well, however, in 1863, to replace this organization by the Sodality of the Sacred Heart of Jesus; and the change was accordingly made. Suitable devotions were practiced, members were enrolled, and much spiritual fruit was the result; but, so far as records go, we do not find the public devotion to the Sacred Heart on the First Friday before the 6th of April of this present year, 1866.

We wish that we were able to note equal progress in everything else that regarded church and college, but we regret that

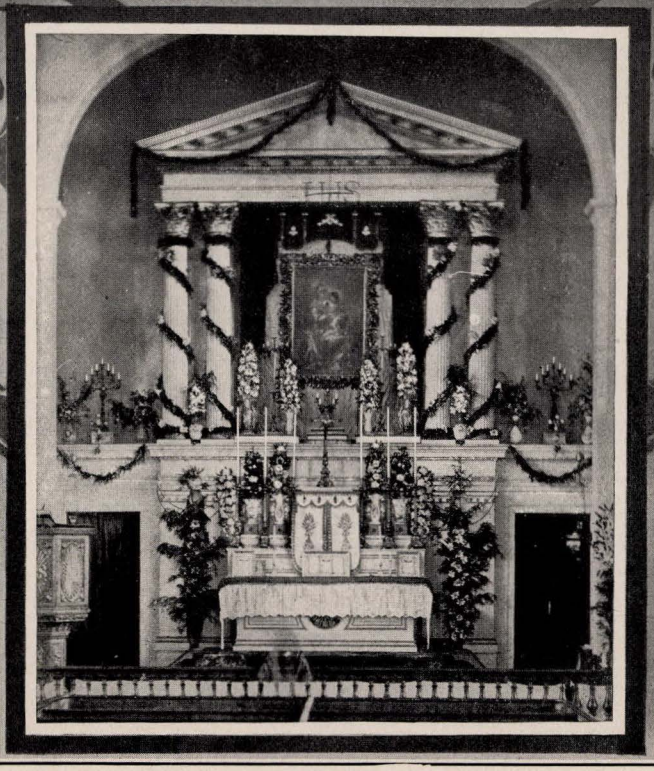
we cannot. The Philhistorian Society had fallen from its first fervor, and carelessness had usurped the place of former diligence. No doubt the scarcity of students eligible to membership told hard upon it, and such scarcity was inseparable from smallness of numbers in the advanced classes of the college. Father Barchi was not the man to trifle. Either the society was capable of attaining its end in the furtherance of the literary welfare of its members, or it was not. If it was, then let it do so; if not, then let it cease to be. On April 12th, he laid the matter clearly before the members, and as clearly gave them the option of taking more interest in the debates or of adjourning *sine die*. The motion to adjourn indefinitely was lost, and the penitent backsliders promised that there would be no reason for complaint in the future.

In March, Father Affranchino rejoined the faculty, and in the following vacation came Fathers Florence Sullivan and Ignatius Prelato. Fathers Anthony Cichi, Joseph Neri and Joseph Tadini were, in the early autumn, transferred to Santa Clara.

The exhibition this year was restricted to one night, Wednesday, June 27th; and, while creditable and entertaining, lacked the brilliancy of its two predecessors. Father Villiger, who had gone to attend the commencement exercises at Santa Clara, was not present at it, and Father Congiato presided in his place. Only one-half of the basement of the church was utilized as a hall, and about 500 people were present. Occupied at home, the Santa Clara College Band was unable to attend, and on the programme printed in the catalogue, no music is mentioned. That there was music, however, we learn from the diary of Father Prelato, in which the cost of the music is expressly noted.

A year had now passed since the introduction of the purely classical course, and experience had shown that, no matter how excellent and desirable in itself such a course might be, San Francisco was not yet prepared for it. A change was consequently determined on and a commercial course was added.

With the close of September, the beautiful marble statue of the Blessed Virgin representing the Mother with the Child Jesus in her arms, arrived from Rome; and, on the 14th of October, was placed with fitting ceremonies in the niche pre-



BLESSED VIRGIN'S ALTAR
MAIN ALTAR

pared for it over the Virgin's altar. Father Villiger preached on the occasion in his usual happy strain, and the crowded church that listened with rapt attention to his words had no premonition that San Francisco was soon to lose him. A solemn act of consecration to Mary was read; and benediction with the Blessed Sacrament was given.

But though the fact was not known, the Superiors of the Maryland Province, to which Father Villiger belonged, had determined on his recall; for they had lent his services for a time only, and could not spare him longer. On the 13th of November, he paid a last visit to Santa Clara where he had spent so many useful and happy days. He looked for the last time on the stately buildings which under his hand had replaced the long tumble-down line of adobe rooms that had shocked his eye at his first coming, and pressing each of the community tenderly to his heart, with a fervent prayer for the college's continued prosperity, he returned to San Francisco. On the following Saturday, he gave a final instruction to the students in their chapel, mingling words of fatherly advice with praise and encouragement, and every heart was responsive to his words and treasured them up, for all loved him. This last instruction over, a delegation consisting of two pupils from each class waited upon him, to express the gratitude that they felt for the deep interest which he had shown in them, and to wish him a safe and happy voyage. They asked his Fatherly blessing once more, and left him with memories not easily effaced. On Monday, November 19th, Father Villiger took steamship for Panama, many of the students accompanying him to the wharf to say a last good-bye. Of the earlier Jesuit Superiors in California, Father Villiger was undoubtedly the most progressive; not that the others were lacking in progressiveness, but that he stood forth prominently even in comparison with them. His mind and heart were essentially large. He could not plan anything small, for we doubt whether he knew the meaning of the word. He was bold but not rash; quiet and gentle in manner; but beneath that calmness was the firmness of adamant. His mind was clear and his judgment sound. He measured by the possibilities and probabilities

of the future, not by the limitations of the present; hence what he did, was admittedly well done. In his presence one felt the superior man, the man of mind and the man of God. Excellent gifts of nature had been refined by rarer gifts of grace, contributing harmoniously to make Father Villiger a man among men. Superiorship did not spoil him, for he was above the petty pride of power, and the cares and worries of government never robbed him of a Father's heart. Father Congiato took upon himself the management of the college until such time as a new president should be appointed.

Carried away, as we have been, by the departure of Father Villiger, we have forgotten to note that it was the generosity of the Altar Society that enabled the Fathers to purchase the Blessed Virgin's statue of which we have spoken. Nor must we fail to record a similar act of generosity on the part of the Ladies' Sodality which, about the same time, voted five hundred dollars of its funds towards the purchase of an organ for the church.

In December, Father Michael Accolti once more became a member of the community of St. Ignatius to labor zealously in it until called away by death. In autumn, while pastor of the church at Santa Clara, he had been selected by Bishop Amat of Monterey and Los Angeles to accompany him to the second Council of Baltimore as theologian. Courtesy forbade refusal. On the 18th of August, therefore, in company with Archbishop Alemany, Bishops Amat and O'Connell, and Fathers Villarasa and Hodges, their theologians, Father Accolti had set sail from San Francisco. An uneventful voyage brought them to New York towards the end of September, for we know that on the 28th of the month, His Grace, the Archbishop, arrived in Washington. The return trip to California was begun on November 1st, Father Accolti sailing from New York with Archbishop Alemany and Bishop O'Connell, Fathers Aloysius Brunengo and Joseph Bixio, Brother Ferdinand Gianfranceschi, S. J., and the friend of olden days, Father Anthony Langlois. November 24th found the party safe in San Francisco, and after a few weeks spent in Santa Clara, arranging his affairs and those of the parish that he had governed, the good Father was ready for the wider field of usefulness that awaited him in St. Ignatius.

1867.

Several years had now intervened since the close of the Civil War, and the question of the conversion of the negroes occupied more and more the attention of people throughout the Union. Probably, too, the numbers of the colored race had begun to increase in San Francisco, so that the Fathers thought the time opportune to offer their services to His Grace, Archbishop Alemany, in order that, should he think well to accept such assistance, they might endeavor to do something for the spiritual welfare of the colored people among us. His Grace seems, at the time, to have had other plans, for in reply to Father Congiato's offer he sent the following note:

** "SAN FRANCISCO, Jan. 10th, 1867.

Very Reverend dear Sir:

After much reflection, I prefer to wait before availing myself of your charitable offer to take charge of the colored people of the city. I would be thankful if you would call my attention to it after a few months. Of course it is understood that their church, no matter where it might be, would be vested in the Ordinary.

Still with the delay or after it, something may be deemed necessary.

With sincere thanks, I remain,

Yours in Christ,

†JOSEPH S., Abp. of San Francisco.

Very Rev. Nicholas Congiato, S. J., Supr."

We find no more correspondence on the subject and the matter evidently was dropped.

In February, the elementary classes were again opened, and, by the 25th of the month, Mr. Egan had thirty pupils in his class. From this time the number of students showed a steady increase, the growth of the present year being seventy-five.

On March 6th, Father John Baptist Ponte arrived in San Francisco as Visitor of the Californian Mission. He was no stranger to the condition of affairs that obtained here, for, as Provincial of the Turin Province, he had guided and consoled the Fathers in their difficulties from 1859 to 1865. With him

came Father Joseph Bandini and Brother Francis Galanti destined for California; and Father Henry Imoda and Brothers Aloysius Casiraga and Roch Terragno, S. J., destined for the Missions of the Rocky Mountains. "Man proposes," says the old proverb, "God disposes." It was indeed so in the present case. Father Bandini and Brother Terragno were sent to the mountains; the others were assigned to duty in California.

On St. Joseph's Day, the 19th of the month, Father Richard Whyte came up from Santa Clara to take charge of a class in St. Ignatius. He was an earnest, efficient teacher and a good English scholar, qualities that made him an able helper wherever duty placed him. Another change in the personnel of the community took place on the 22nd of April, when Father Paul Raffo yielded his place as Minister to Father Henry Imoda. The removal was a promotion for Father Raffo, whose prudence and correctness of judgment had commended him as confidential assistant to Father Ponte.

Though, as we have seen, the Jesuits of St. Ignatius and their brethren in California had failed to obtain the care of the colored people in San Francisco, they were fortunate in obtaining another work of zeal which, without their aid, could not, for many years, have been conveniently attended to by others. This work was the spiritual care of the prisoners in San Quentin. We know, indeed, that as early as August, 1860, Rev. Father Joseph Gallagher, a zealous secular priest, paid visits to the institution; but the secular clergy were taxed to the utmost by the increasing needs of growing parishes, and, with the best of will, were forced to restrict their labors to them. There was no salary or other emolument connected with the charge during the many years that the Fathers bore it, but there was a field for sincere zeal, and this was enough.

There was no public exhibition at the end of the scholastic year, premiums, however, were given as usual. The *Monitor* of June 29th makes mention of the matter:

"COLLEGE OF ST. IGNATIUS, SAN FRANCISCO.

The school year of this institution ended on Tuesday, the 25th inst., with the distribution of prizes awarded after the usual examinations, which latter were held during the last week. As

the great hall of the college is now used as a church, and as it is found injurious to make so often the temporary alterations necessary for providing an apartment sufficiently large to accommodate their friends, the Fathers were reluctantly obliged to forego the usual public conclusion, and to bestow the rewards of literary merits on the recipients in the presence of their companions and teachers only.

We subjoin the questions proposed to the class of Humanities (there being no Rhetoric this year) at the examination, which will show that idleness is not the order of the day at St. Ignatius, as we are glad to learn that a very large percentage of them was answered correctly and fully."

These questions covered geometry; algebra; astronomy; Greek, the 1st Philippic of Demosthenes and the 6th Book of the Iliad; Latin, the 6th Book of the Aeneid, the four orations against Cataline, and the 1st chapter of Tacitus.

There is no doubt that the removal of college furniture and partitions for the purpose of creating a hall suitable for the closing exercises, was a source of much annoyance and expense which would gladly be avoided, if possible. But the question was, Could the college avoid the trouble without detriment to itself? The authorities of the institution this year seemed to think that it could, or that, at least, it would be well to make the trial. From the fact, however, that the experiment was never repeated, and that yearly thereafter, as long as necessary, the required alterations were made despite trouble and expense, we may reasonably conclude that the authors of the change did not consider it a success. The exercises had been of the most informal character. They were held in the old wooden church which had been converted into a Sodality Chapel. Into this the students were gathered on the morning of June 25th and ranged standing around the room. The premiums were then distributed and the assemblage was dismissed. Short were the proceedings, indeed; sweet, we would not dare to say.

In the faculty changes, we note Father Joseph Tadini back in his chair of philosophy. In August, Father Prelato is stationed at Santa Clara; and in October, Fathers Piccardo and Messea exchange places, the former going to San José and the

latter coming to San Francisco. On the 15th of the month, Father Messea became Minister of St. Ignatius.

On September 8th, the first degree of Master of Arts was conferred by the college. Its recipient was Alexander A. O'Neil. The conditions required for the degree are clearly contained in the catalogue. "The degree of A. M. is given to the alumni who have devoted two years to some literary pursuit after having received the degree of A. B." The original idea, therefore, of the A. M. was not the idea of a degree belonging directly to the college curriculum, but of a degree conferred on students who, having graduated as Bachelors of Arts, took up some line of literary or scientific work during the period of two years. Mr. O'Neil had taken his A. B. in 1865; he had since devoted himself successfully to the study of medicine, and hence was entitled to this mark of consideration on the part of Alma Mater.

As winter drew near, Father Congiato's health, ever so frail and changeful, again began to give way, and, on November 21st, he was obliged to fly from the cares of office and seek the needed rest in Santa Clara. On December 9th, he was back in San Francisco, but was again obliged to depart on the following day, the improvement begun needing yet more time to make it solid. By the 19th of the month, his condition was considered satisfactory and he returned to St. Ignatius. Perhaps the knowledge that he would soon be relieved of the Superiorship of the Californian Mission hastened his recovery, for, on the 6th of January, 1868, Father Ponte, as Visitor, took upon himself the duties connected with the office, retaining, however, Father Congiato as president of St. Ignatius. His burden thus lightened, it was hoped that, with time and due care, Father Congiato's physical condition would show improvement.

In the college catalogue for the scholastic year 1867-'68, we find for the first time the name of one who was destined to be, in after years, California's brightest ornament, Stephen M. White. With his brother Edward he entered the second class of grammar during the year, and achieved distinction in it, being among the foremost in conduct and application.

On April 15th, 1868, both brothers were elected members of the Philhistorian Debating Society, though, for some reason or

OLD VIEW OF ST. IGNATIUS

other, they did not take their seat among the members until October 8th. Perhaps the near approach of the end of the session, and the consequent suspension of the society's meetings caused them to await the opening of the succeeding term. Here then, it was, that Stephen M. White began to cultivate and develop those powers of debate which, in after years, made him such a power in the politics of State and nation; here, too, it was, that he received his instruction in the laws of parliamentary usage, of which he became so perfect a master. He completed his literary course in St. Ignatius, finishing the class of Rhetoric in 1870, and enjoying the distinction of being elected vice-president of the Debating Society. His parents thought well to send him to Santa Clara College for a year, during which he devoted himself to the study of mental and moral philosophy, mathematics and the natural sciences, receiving at its completion the degree of Bachelor of Science.

On November 26th, the *Monitor* kindly printed the following item:

"A NEW ORGAN FOR ST. IGNATIUS CHURCH.

Those members of the congregation of St. Ignatius Church, who were not there on last Sunday, will be pleased to learn that the Fathers are about to go to work to substitute a new and good organ for the worn-out harmonium that at present does duty so badly in the choir. All the collections on the second Sunday of December next, will be devoted to this purpose, and we trust that the amount contributed will be worthy of the congregation."

1868.

On the 6th of January, as we have said, Father John Ponte assumed Superiorship of the Californian Mission, retaining Father Congiato, however, as president of the college.

If we except the change in government, there were few events to mark the first half of the year. An act of pious generosity, however, must not go unrecorded. Pope Pius IX, assailed by revolution, needed the assistance of the faithful to defend the patrimony of the Church. On May 11th, the pupils of the college were assembled and the deplorable condition of the Holy Father was set before them. They were invited to contribute to the relief of his distress, not so much for the amount of money

that would be realized, as for the implanting in their young hearts of devotion to the Church, and of a spirit of sacrifice, without which religion is barren.

Their response was prompt. A purse of three hundred dollars was soon raised and sent to Pope Pius, as a mark of filial love from his children in St. Ignatius; and, though the amount was small compared with larger donations received from others, it was duly appreciated by the Vicar of Him who so valued and extolled the widow's mite. The Ladies' Sodality, on June 26th, not to be outdone in openness of heart and devotion to Mother Church, by mere children, voted five hundred dollars of its funds for the relief and support of the papal Zouaves.

This deed of true Catholic generosity seems to have been the ladies' answer to the question debated at the college exhibition on the preceding evening: "Should we erect a monument to our Fallen on the Field of Mentana?"—a delicate tribute, truly, to the ability with which the subject had been handled. They thought, and rightly so, that the best tribute to the hero dead, was the preservation and perpetuation of that for which these noble souls had given their lives, and so the donation took the form of a contribution towards the necessary expenses of a war in defense of the Church's right.

Father Barchi, during vacation, having been transferred to Santa Clara, turned over the vice-presidency of the college to Father O'Ferrall, who, nevertheless, continued to teach English rhetoric, as well as mathematics. From Santa Clara came Father Prelato to become chaplain of the students. The appointment was a happy one. Requests for missions were pouring in upon Father Buchard, and frequent absences were undesirable in a college chaplain. Father Prelato could give an undivided attention to a work which he loved. Moreover, his sympathies were ever with the young in their trials and sorrows, and youth is Argus-eyed in distinguishing its friends. He spared the feelings of the students but not their faults; though, perhaps, his affectionate heart sometimes made excuses where a mind less tenderly biased in favor of the culprit would have judged matters more severely. But "a drop of honey catches more flies than a barrel of vinegar," says the sweet-souled St. Francis of Sales, and perhaps for the spiritual welfare

of the boys of St. Ignatius, it was well that kindness predominated in another Francis. The boys of Santa Clara College, who had known him so well, had dubbed him *Mother* Prelato, and the acuteness of boyhood in touching off the salient features of a character, needs no comment.

Catechism was taught on Wednesday at 10 A. M. By this, however, we are not to understand catechism proper, but the catechetical instruction which was given to the pupils in common once a week. The other form of catechism, by question and answer, was given in the respective classes. The hours of school for the preceding year had been from 9 A. M. to 3:30 P. M.

There had been originally but one entrance to the church from Market Street, a broad stairway running up to it from the sidewalk. About the month of August, however, two new doors were opened, which, with their corresponding stairways, afforded the congregation increased facilities for entrance and exit. A jam at the door, with crowds leaving divine service especially on the mornings of Sundays and feast days, and other crowds seeking to enter, had become entirely too frequent, and had given rise to many a murmur and complaint. Providence, indeed, seems specially to have inspired the thought of bettering matters at this time, for the work of improvement was completed only in September, and, on October 21st, occurred the earthquake so famous in the annals of the city.

From the pen of Father Telesphorus Demasini, who has left us in Latin an account of the occurrence, we translate the following:

"Ill-omened for San Francisco was the 21st of this month, for about 8 A. M. an unexpected earthquake, lasting for forty-two seconds, shook the whole city and the State of California far and wide, with a force so terrible that the inhabitants remember nothing like it in former years. Still, for all that, the damage done either in loss of life or in the destruction of property, was not in proportion to its violence. As regards ourselves, the chief injury was done to the church; on the outside, by the fall of two chimneys which overtopped the roof; and on the inside, by that of some of the plaster ornaments of

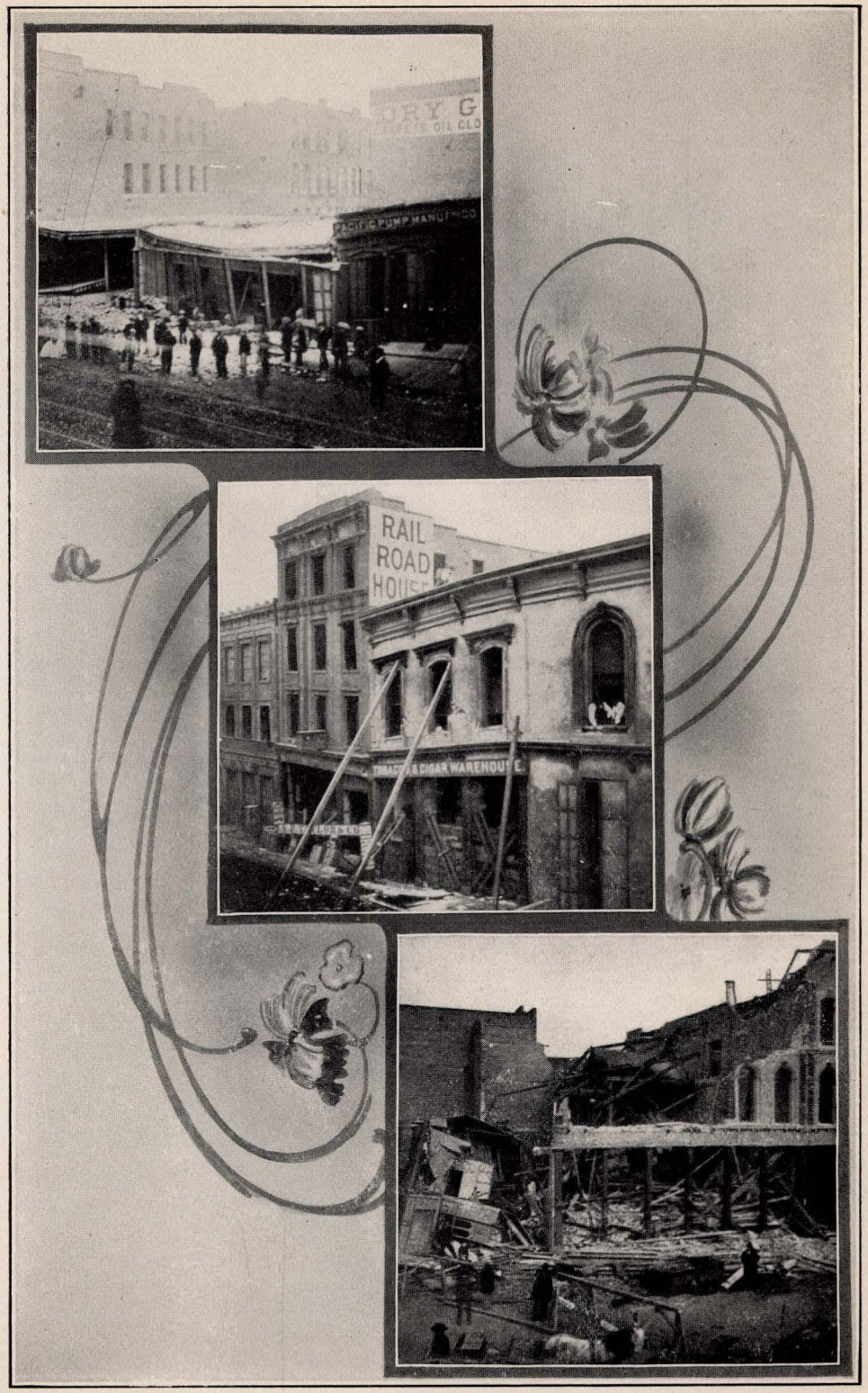
the ceiling, which were shattered on the floor, without, however, doing injury to any of the worshipers. It seemed, therefore, more prudent to the Superiors of the college, that, both on the house and church, the chimneys which at that time rose to a considerable height, should be so cut down that even if other shocks should follow, no harm could come from them. And since no slight danger was to be feared, if the ceiling of the church were left as it was, what remained of the plaster was soon torn down, and a tastefully constructed wooden ceiling was put in its place. This work was not completed without considerable time and money, especially as it was the idea of Father President that henceforth the interior of the church should be more beautiful than it had been before the late earthquake. The walls of the church, therefore, and the front of the gallery were neatly tinted, and the whole ceiling adorned with paintings which, while not of sublime art, gave pleasure to many and excited the admiration of not a few."

In briefer words in the domestic journal of the college, we have from the same hand, a notice of the earthquake.

"To-day about 8 o'clock the whole city was shaken by a horrid earthquake lasting for the space of forty-two seconds. No one of Ours suffered any harm. Two chimneys on the church fell, one upon the roof and the other into the Fathers' garden. In the church itself, not a little of the plaster of the ceiling fell within the railing of the sanctuary and on the pews, but without injury to any one. Other shocks, but less violent, followed during the day, concerning which, should any desire a more detailed account, let him consult the newspapers."

We present three views taken after the earthquake by Mr. C. E. Watkins; and they certainly justify the wonder of Father Demasini that the loss of life was not appalling. At the time of writing, Father Demasini was Minister of the college, having succeeded Father Charles Messea in that office. He had arrived from Canada on the 9th of the month and replaced Father Messea on the 19th.

Not only did the shocks recur during the day, but light ones were frequent visitors to San Francisco up to November 4th. Vacations were granted from Wednesday, the 21st, to



THE EARTHQUAKE OF 1868

Monday, the 26th, for the Fathers were afraid of a panic should a severe shock take place during the hours of class. Besides, after the severe shaking received, who could tell whether even buildings were safe? Although, as Father Demasini states, no one was injured in the church, those that were there at the time were badly scared. We do not blame them for they had ample reason. Among them were Father Michael O'Ferrall, who had just reached the last gospel in the mass, and his server, Jeremiah F. Collins, at present a Jesuit Father in San José. When the ceiling came down with a crash, both thought that prudence was the better part of valor, and beat a hasty retreat to the sacristy, while those who had assisted at the mass sought safety in the street. Some accounts have erroneously stated that Father O'Ferrall had just finished the consecration. The account we give is from the lips of Father Collins himself who has asked us to correct the misstatement.

On November 13th, permission was given to the congregation of the German Church to use, for the time being, the old wooden church built by Father Maraschi and later converted into the Sodality chapel. St. Boniface's could no longer be used, and the Germans were without a place of worship. It was with much pleasure that the Fathers were able to do them this act of kindness, for the most cordial relations had always existed between St. Ignatius and the German pastor and his flock. Arrangements were accordingly made by which the services of the various bodies interested could be held without mutual interference, and, although certain inconveniences could not be avoided, they were gladly put up with on both sides, owing to the great good that resulted from the accommodation.

On December 1st, the repairs on the church and the improvements of which Father Demasini has told us in speaking of the earthquake in October, were actively begun.

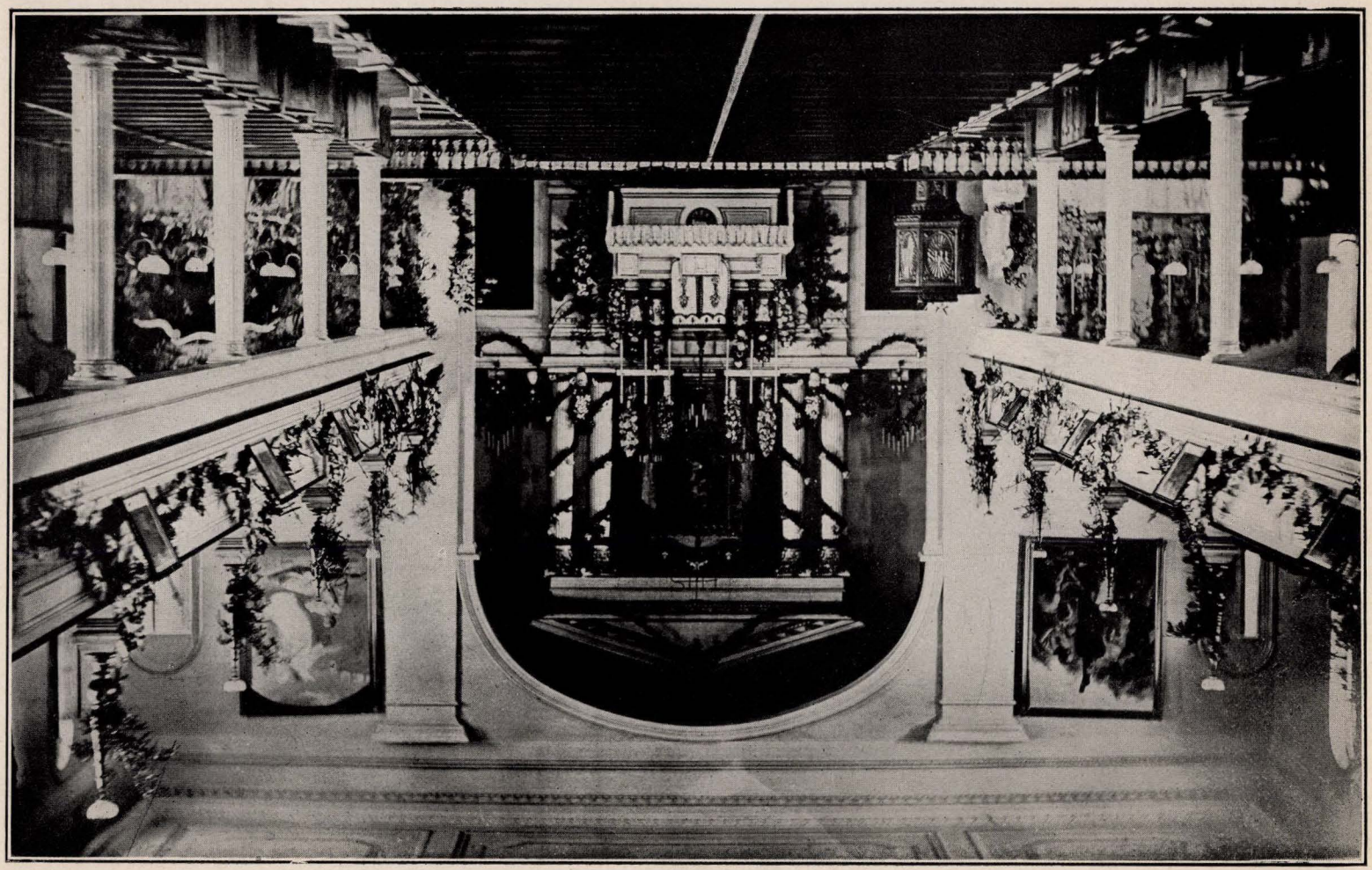
1869.

The work took up the early months of the year, and Father Congiato was much complimented on its completion. The renovated church, therefore, presented even a prettier sight than usual, when His Grace, the Archbishop, on the feast of St. Joseph, March 19th, administered Confirmation in it.

Arriving at the college at about 10 A. M., he spent some time in the parlors in friendly and familiar conversation with the Fathers. At 10:30, solemn high mass began in his presence, Reverend Father Congiato, celebrant; Father Demasini, deacon; Father Florence Sullivan, subdeacon. Assisting the Archbishop on his throne were Reverend Fathers Ponte, Messea and Tadini. Fathers Imoda and Prelato were masters of ceremonies. The panegyric of St. Joseph was preached by His Grace, and when mass was over, Confirmation was administered to two hundred and ninety persons, many of whom were adults. After dining with the Fathers and spending an hour in pleasant intercourse with them, His Grace departed, bearing with him most pleasant recollections of the scenes that he had witnessed.

Five days later, the new organ arrived. It had a triple keyboard and had been manufactured in Boston. Its cost was $3,500, and it is said to have been, at the time, the best instrument in San Francisco. The Ladies' Sodality had, as we have seen, three years previously, contributed $500 as the nucleus of the purchase. Other contributions had amounted to something like $190; but the remaining $2,810 had ultimately to be defrayed by the generous offerings of the Altar Society. A month was spent in putting up the organ, and, during mass on April 25th, its notes for the first time resounded through the church.

The closing exercises of the college were held on the evenings of June 24th and 25th. The introductory of the first evening was written by James Campbell and delivered by Alfred Kelly. "The Isle of the West," an original English poem, was delivered by its author, Robert Tobin. Jeremiah F. Sullivan followed with an essay on Astronomy. John A. Hicks showed his ability in a Greek Anacreontic "To the Lily of St. Aloysius." The debate which succeeded was participated in by A. J. Kelly, Stephen M. White, Charles Skidmore and James Campbell, under the chairmanship of James Ryan. A farce, followed by the distribution of premiums to the junior classes, completed the programme of the evening. "The Fall of Jerusalem," condensed from Milman, was the chief feature



of the second night, on which the senior classes received their medals and premiums.

July the 21st restored to us Father Buchard from Virginia City, where a severe attack of sickness would doubtless have ended his career, had not the pastor, Father, afterward Bishop Manogue, tended him with a care more than a brother's. The same day brought from the Eastern States the celebrated German missionary, Father F. X. Weninger, who came to give a mission to his countrymen. The exercises commenced on the 25th of the month, in the old church of 1855, in which, as we have said, the German congregation had been worshiping. The mission answered fully every anticipation. New fervor was stirred up in every heart, the difficulties which had hampered the erection of a new German church were removed, and solid foundations laid of a thriving parish, which the zealous sons of St. Francis have, in our days, brought to such perfection.

Nearly two weeks previously, on the 13th of the month, Father Richard Whyte departed for Ireland, and on August 3rd Father O'Ferrall followed him. The departure of these Fathers, especially of the latter, who had been identified with the work of St. Ignatius for four fruitful years, was much regretted by the congregation. Many hearts went with Father O'Ferrall in his long trip across the continent and over the ocean, and many a prayer went up to heaven that Providence might deign to send him back again. His Irish Superiors had indeed wished to recall him a year previously, and had signified such intention to the Jesuit Superiors in California; but these latter had so represented the needs of St. Ignatius, and so earnestly begged to be allowed to retain the Father longer, that the charity of the Irish Provincial would not permit him to carry out his plan. Father Emmanuel Nattini replaced Father O'Ferrall as vice-president.

In July, Father Joseph Bixio, the first assistant of Father Maraschi in the pioneer days of church and college, returned to St. Ignatius to help in the ministry. Father Charles Messea resigned the chair of natural science to become parish priest of Santa Clara in place of Father Bixio; and, on August 19th, Father Joseph Neri entered into the position left vacant by Father Messea.

Late at night on the same day on which Father Neri had come from Santa Clara, Father Joseph Bayma arrived. He had come from Europe with Father Francis Bertonelli and Messrs. Gregory Leggio, Joseph Dossola and Joseph Sasia, S. J. On the 22nd he was announced as successor to Father Congiato in the presidency of the college, and he immediately entered upon his duties. A residence of several years in England had made him conversant with the English language, in which, in fact, somewhat later, he wrote with fluency and elegance. Father Congiato, broken in health, was transferred to Santa Clara, though, now, hope was almost abandoned, that, even with needed rest, a shattered constitution that seemed on the verge of collapse, would ever again be able to stand the strain of wearying labor.

The college classes opened with some five hundred pupils, and the crowded classrooms called for better accommodations. Father Bayma immediately set about the formation of plans; and the result, if not specially beautiful, was at least useful. The building was of wood, entirely devoid of ornament and in the form of an L.

The play ground was to the east of the building, and consisted of a large sandlot. There was, also, a small interior yard to the north of the main building and south of the church, in which were located the necessary outbuildings. A passageway connected this with the main play ground. An account published in the *Monitor,* January 8th, 1870, describes the building more fully:

"THE NEW JESUIT COLLEGE.

The indefatigable Fathers of the Society of Jesus, ever mindful of the wants of the community in which they reside, finding the schoolrooms of their college on Market Street inadequate to accommodate the large numbers of pupils applying to them for admission, have had a commodious and handsome building erected on Jessie Street directly back of and adjoining the old college. The new building is three stories high. The first and second stories (each 16 feet high) contain sixteen schoolrooms, besides the office of the secretary and prefect of studies, a chemical laboratory and a physical museum. The edifice is formed of two distinct parts: The first, which is a square

FATHER JOSEPH BAYMA, S. J.

of 85x85 feet, is destined for the students of the lower classes; the second, which is a rectangular prolongation of the first, measures 72x27 feet, and is intended for the students of mental, moral and natural philosophy, chemistry, physics and higher mathematics. In the square portion, there are the following rooms: On the first floor, there are five classrooms, three of which are 36x27 feet, one 36x28, and one 30x28; on the second floor, there are nine classrooms. The third story forms a large hall, which is intended for exhibitions and other literary exercises.

In the rectangular portion of the building there are, on the first floor, a laboratory, a classroom for chemistry, another for philosophy. In the second story are the physical museum and a classroom for physics. The third story will be used as a chapel for the Boys' Sodality. The new building will accommodate about seven hundred pupils. The exhibition hall is sufficient to contain nearly fifteen hundred persons. The style of architecture is regular classical; simple, yet imposing. All the ceilings are made of lumber. . . . The cost of the structure, when completed, will be over $28,000. There is a tower in course of erection in the rear of St. Ignatius, octagonal in shape and 95 feet high. The tower can be entered by doors from any story of the new structure, and doors will be cut in the old church directly back of the altar and galleries for the same purpose. The bell (of cast steel, weight nearly 6,000 pounds), the largest in California, was raised on the 31st of December last, to the great satisfaction of many devout persons who hitherto could not hear its call to church service. At the top of the tower, room is left for a clock showing the hours on the four sides, for the accommodation of the public. We hear, however, that the Reverend Fathers are not going just now to provide the clock, as they have been under heavy expenses on account of their new building. It is expected that the college will be ready for the pupils this week, or early next. The woodwork is completed and the painters have nearly finished. Very Rev. Father Bayma, S. J., president of St. Ignatius College, is the architect, and Frank Buckley, Esq., builder, and both gentlemen have cause to feel proud of their work. A common impression prevails that all pupils attending St. Ignatius College

pay for their tuition. Such is not the case. The rules of the college require pay, but there are many attending whose parents cannot afford the pension, small as it is, so the good Fathers teach their children gratis. But all that can afford are required to pay regularly. There are about five hundred boys attending the college; nearly one-half of them, we are informed, do not pay a cent."

The building was begun in October, and, by December, had cost some $21,000; before completion in 1870, it had cost about $16,000 more. At the same time, as we have been told, a tower for the big bell was planned by Father Bayma, and the Sodalities were asked to give financial assistance. The minutes of the Ladies' Sodality contain the following interesting details:

"In the month of October, A. D. 1869, the Rev. Father Bayma, S. J., president of St. Ignatius College, through the Rev. Father Accolti, director of the Sodality, presented a request to it in order to obtain from its members some contribution out of their treasury toward the erection of a tower for the bell of the church. This being a matter to be decided by the consultors, and only four consultors out of the twelve being present, eight consultors *pro tem* were elected by the whole Sodality, in order that they might meet together in the parlor of the college immediately after the ordinary devotions were over.

The estimate of the expenses for the erection of said tower amounting to $1,500—on motion of Mrs. Adams, seconded by Mrs. Rice, it was decided that if the money existing in the treasury amounted to $1,000, $750 should be given to the college for the object proposed. But should the sum existing in the treasury be less than that amount, then only what remained over $250 should be given, which latter sum, in all cases, should be kept in the treasury for the use of the Sodality. The consultors voted for the motion, which was carried unanimously.

The real sum existing in the treasury being ascertained, it was found not to exceed $800. Therefore, only $550 were given for the erection of the aforesaid tower. At the next meeting of the Sodality the whole transaction was put before the Sodalists, and all, none excepted, approved and confirmed the action of the consultors.

M. L. Accolti, S. J.,
Director."

The sum actually contributed by the Sodality was $634.42, for such was the amount remaining at the time of contribution, November 2nd, after deducting the $250 that were to be retained in the treasury. To this the Gentlemen's Sodality added $250 on November 5th, and the bell was soon supplied with a home.

The clock for the tower never materialized, owing to the fact that the Fathers, ever struggling with debt, were never able to put aside the money required for its purchase; but the hours were marked upon the dials, the types of hopes unverified; vainly waiting, as they were, to be indicated by a hand that never came.

On the 24th of November, Father Weninger returned from Oregon. In the first days of September he had gone thither with Brother Achilles Carfagno, and now he had come back to give a mission in English in St. Ignatius. Of the good Father's English we cannot say much in commendation, for we think that but few of his hearers grasped any great part of what he said; but his zeal, his earnestness, his piety spoke to the eye and were understood by every heart, and numerous and striking were the conversions that the Holy Spirit wrought by his means. The mission began on the 28th of the month and ended on the Feast of the Immaculate Conception. On the 28th of December, not the 31st, as stated in the *Monitor,* the big bell was raised to its place in the tower "to ring out the old and ring in the new"; though, to our thinking, the new that it rang in for St. Ignatius was only an increase of the old that it rang out—debt—debt—debt—the new building like the old, had to be erected on borrowed money.

1870.

Classes were resumed on January 7th, 1870, and, on the 14th, they moved into the new college. In the happiness of expectancy, Father Prelato, in his valuable diary, notes on the 13th: "To-morrow we shall occupy the new schoolrooms." The basement of the church was now, for the most part, vacant; partitions were removed, and the large space thus created was turned over to the Sodalities for the purposes of chapel, meeting-rooms, libraries, etc., and, as the domestic chapel of the Fathers was

small and inconvenient, it was decided, a little later in the year, to use the Sodality chapel as the domestic chapel as well.

My readers will, I doubt not, be astonished to learn that at this very time, and in spite of the improvements made and the expenses incurred, the Fathers were mooting the question of removal. They were indeed obliged to attend to the urgency of present needs, which had necessitated and was necessitating the outlay of considerable money, but, for all that, they were not blind to the trend of events and the evident difficulties of the future. A quieter location for the church was desired, that the bustle of daily life should not obtrude itself so constantly on the silence of the house of God. Taxation, too, was becoming a very heavy burden, and those that scanned the future knew that, on the present site, permanence could never be. Later in the year, the matter was laid before His Grace, the Archbishop, with what result we shall see in its proper place.

A summarized description of the new buildings appears in this year's catalogue. "A substantial three-story building," it says, "has been erected this year. It is entered from Jessie Street and contains sixteen schoolrooms, besides a chapel, audience hall, reception-rooms, chemical laboratory, assaying office, and museum of mineralogy and natural philosophy. The scientific department is furnished with a very extensive and choice collection of apparatus manufactured to order in Paris, and with all that is necessary for the most complicated manipulation and analysis."

We offer our readers a view of the college built by Father Bayma, as seen from the playground on Jessie Street. We had sought, and sought in vain for a photograph of the building, until Mr. Charles B. Turrill discovered an incomplete one in the collection of Mr. C. E. Watkins. From this and other photographs, and the faithful memories of old students, Mr. Michael O'Sullivan has drawn a picture of the college and its surroundings in the early Seventies, and, while completeness of detail is more than we can hope for, we feel confident that old students will recognize the various familiar features of former St. Ignatius.

COLLEGE IN THE EARLY SEVENTIES

The hours of class are from 9 A. M. to 3 P. M. The requirements of Catholic pupils are:

1st. That they shall approach the Sacrament of Penance at least once a month;

2nd. That every Sunday they shall be present at 2:30 P. M. for Christian doctrine.

The Sodalities among the students find, for the first time, their place in the college catalogue. In the Sodality of the Immaculate Conception there are one hundred and twenty-four active members; in that of the Holy Angels, there are forty-nine. Father Prelato, the students' friend and confessor, has the direction of both.

The exhibition covered two nights, and the programme informs us that "every speech, poem or lecture is the pupil's composition."

The changes in the faculty are fewer than usual. Father Raffo teaches mathematics and Messrs. Joseph Sasia and Aloysius Raggio, S. J., assist in the college.

Since what was used as a church was not properly such, but the college hall devoted temporarily to the purposes of divine worship, in its building no proper provision had been made for sacristies. The need had been felt long and acutely, but it was easier to preceive it than to provide its remedy. With the erection of the bell-tower, however, the needed space was supplied; for this tower adjoined the church. A new sacristy was accordingly fitted up in it and occupied, for the first time, about the end of July.

In the beginning of December, Father Bayma addressed a letter to His Grace, the Most Reverend Archbishop, on the subject of the removal of the church and college of St. Ignatius. On the 5th of the month, an answer was returned in which His Grace demurred from the choice of site proposed.

(**) "After the same (serious reflection)," he says to Father Bayma, "I would propose that your new place follow the rule found necessary to avoid trouble between churches, namely, to have them fourteen or thirteen blocks from each other. Should this rule be unacceptable, I believe that I might offer the church of St. Francis, or that of St. Bridget, or that of St. Peter, or any place east of Third and Harrison Streets.

Of course, whatever I would propose, should finally meet with the approval of the Holy See. I beg that you will charitably join me in offering the Holy Sacrifice and many Rosaries that through the powerful intercession of the holy patriarchs, St. Ignatius and St. Dominic, all may be settled well and turn to God's honor and glory.

Very respectfully,

†JOSEPH S. ALEMANY, O. P., A. S. F.

Rev. Joseph Bayma, S. J."

On receipt of this answer, the matter was practically dropped until some years later, when circumstances over which the Fathers had no control, necessitated action, and established church and college where they now stand. The debt at this time had grown to $171,524.

The Feast of the Immaculate Conception was the occasion of a very pretty celebration in our church, when fifty-six of our pupils received their First Communion from the hands of Bishop Gould of Melbourne, Australia. The students' Sodalities attended in a body, and afterwards marched to the chapel of the Gentlemen's Sodality, where they renewed their baptismal vows. The secretary of the Sodality of the Blessed Virgin then read a protest against the invasion of the rights of the Church by the King of Sardinia, and the students dispersed to their homes.

About mid-December, Father Weninger was again in California, having come hither from Oregon. At the same time the Sodality chapel was being painted and beautified, and the ladies were intent on the bazaar that they had planned for the benefit of their library. The labor and strain seem to have overtaxed the strength of Father Accolti, for on Christmas Eve he was attacked by a serious illness which confined him to a sickroom for several months. Thus we read in the minutes of the Ladies' Sodality, April 15th, 1871:

"Owing to the protracted illness of our worthy director, we have not been able to hold our regular monthly meetings; but, through our Lord's mercy and goodness, our beloved and esteemed director, Rev. Father Accolti, has been spared, and now presides, for the first time in several months, at our first meeting since the bazaar was held."

1871.

In the beginning of 1871, partly owing to the generous devotion of Father Bayma to science, and partly, though even more so, to the energetic efforts of Father Joseph Neri, professor of the natural sciences, the physical cabinet of the college began to grow rapidly in practical utility and scientific importance. Only the very best that Mr. Dubosque, the famous manufacturer of scientific apparatus in Paris, could supply, was ordered or accepted. Somewhat later, the art of Mr. Ritchie of Boston was called into requisition to supply some superb induction coils and other instruments, in the manufacture of which his firm excelled.

As the outlay was very great and the college finances were correspondingly slim, a course of public lectures was determined upon to help defray expenses. These lectures were given in January and February, and though, from the financial standpoint, they did not prove as satisfactory as could have been desired, compensation was ample in the prestige acquired. The public awoke to the fact that there was such a thing as a well-equipped college in their midst, and appreciated it accordingly.

During these same months, the money realized by the Christmas bazaar was spent by the ladies in fitting up their library, and soon its shelves began to be stocked with standard works of literature and piety. The enterprise so zealously begun, has never been interrupted even up to our own days, and the present library of the Ladies' Sodality is a credit to the taste, and judgment, and generous support afforded it by successive generations of Sodalists.

On the Feast of St. Joseph, Father Weninger began, to attentive audiences, a week's mission in the church; but though the fruits were indeed consoling, and many careless hearts were brought back to the fervor of a Christian life, the phenomenal results of the first mission were not repeated.

In April, His Grace, the Archbishop, anxious to do something for the thousands of Chinese already in our city, and the hordes that, month after month, were pouring into it, sent the following letter to Father Ponte:

** "San Francisco, April 27th, 1871.

Very Reverend dear Sir:

We have so many Chinese in the diocese (dovrei meglio scrivere in Italiano)—Abbiamo tanti Cinesi in questa diocesi e specialmente in questa città, che dobbiamo provvedere alle loro anime. Io parecchie volte ho procurato di fare qualche cosa, ma pare che per questa difficilissima missione vi sia necessaria la pazienza di qualche corpo religioso. Dunque la pregarei di volere accettare la cura di questa povera gente le di cui anime hanno un gran diritto al nostro ministero e carità.

Um̃o e Dm̃o Servo,

†Giuseppe S. Alemany, A. S. F.

Mto Rndo G. B. Ponte, S. J. Supr."

"San Francisco, April 27th, 1871.

Very Reverend dear Sir:

We have so many Chinese in the diocese (I had better write in Italian)—We have so many Chinese in this diocese, that we should make some provision for their souls. On several occasions I have done something, but it seems that, for this most difficult mission, the patience of some body of Religious is needed. I therefore beg you to accept the care of this poor people, whose souls have a great claim on our ministry and charity.

Your most humble and devoted servant,

†Joseph S. Alemany, A. S. F.

Very Rev. J. B. Ponte, S. J. Supr."

What answer Father Ponte returned His Grace is not preserved, and hence we cannot say with certainty why this work, so acceptable to the Society of Jesus, was not undertaken. The mission offered, presented, indeed, many and grave difficulties. The Fathers had already more work pressing upon them than they could well attend to and were deeply in debt. The new mission would require several men, since not only those that would be actually employed in evangelical work would be engaged in it, but several others also who would have to labor constantly that they might be ready to replace such as sickness would disable or death call away. A new language, new ideas and customs, the fact that the greater part of the

Chinese were practically not their own masters, the class of Chinese which offered so little field for the nobler virtues of the gospel, added to lack of resources, supplied an array of reasons which must make any prudent Superior hesitate.

It was not desirable to begin the work and then be forced to abandon it. It was consequently not to be thought of until permanency could be reasonably assured. In the face of these difficulties and uncertainties, it was judged more prudent to decline the mission.

Nearly two years had now sped since the coming of Father Weninger to the Pacific Coast, years spent in the arduous toil of missionary life, and his Eastern Superiors began to feel the need of his return. The Middle West was the home of the German immigrant and offered a tempting field for talents like his. The necessary orders were sent, and, on May 11th, he started homeward, loving California and loved by her in return.

About this time a piece of property was acquired which, in God's providence, was destined, over a quarter of a century later, to be a prime factor in the welfare of St. Ignatius. It was a portion of the San Pablo ranch, famous in the legal annals of California. The land, indeed, was barren and gave back little to the cultivator in return for his toil, but bordering, as it did, on deep water, it enjoyed a distinct commercial value which did not escape the keen eye of Father Maraschi. He submitted to all the expenses and worries of a long and weary litigation, but he clung to the barren hills, and it is well that he did so.

The catalogue of 1870-71 notes an increase in the college classrooms from sixteen to eighteen, thus indicating the growth in the number of the students. It also defines more clearly the requirements for college degrees.

"The degree of A. B. is conferred on all who have given satisfactory evidence of their acquirements in classics, mathematics, logic, metaphysics, physics and chemistry.

The degree of A. M. is conferred on those who, after receiving the degree of A. B., are found sufficiently qualified in higher mathematics, ethics and natural law, embracing the fundamental principles of civil, political and international law."

The changes in the faculty of the college, save among the secular teachers, were exceptionally few. Messrs. Joseph Sasia and Aloysius Raggio, S. J., went to Santa Clara; Father Joseph Bixio to San José; Fathers Cæsar A. Barchi and Charles Messea come from Santa Clara to take part in the ministry; Father Clement Vigna resided here for some time on his way to Brazil.

On July 2nd, the Catholics of San Francisco celebrated the Silver Jubilee of the Pontificate of Pope Pius IX. Besides the religious services proper to the occasion, a grand public procession was determined upon, with the approval of His Grace, the Most Reverend Archbishop, who, by letter, invited the Fathers with their congregation to take part in it. "Our congregation, walking two by two," says the college historian, "proceeded along Market Street to Fourth and thence to Harrison. First came a band of music, then the McMahon Grenadiers. Following these were two carriages containing seven of our Fathers, and next the Gentlemen's Sodality, preceded on foot by Father Adolph Vasseur, a missionary from China, and Father Emmanuel Nattini, prefect of schools. Then came the Boys' Sodality, some of whom bore a symbol of the Church instituted by Christ, and after them came the Sanctuary Society, some of whose members bore a chapel of elegant workmanship. The whole procession was said to contain some twenty thousand men; men, I say, for the female sex was excluded, if we except a small band of girls from the Sisters' Academy at Mission Dolores, all of whom were accommodated in one wagon.

The whole procession was divided into twelve sections; ours was the seventh, and marched on foot between the congregation of St. Patrick's and that of the French Church. Meanwhile, the windows both of the residence and of the church were festooned with bunting of yellow and white, the Papal colors. A picture of the Supreme Pontiff stood out over the large window overlooking the entrance to the house. The parlors, halls and rooms facing Market Street were bright with gas jets, while from the largest of the windows the electric light sent forth its beams, lighting up Market Street and the adjacent buildings." Our historian omits to mention the presence in the St. Ignatius division of Marcello, the Indian Chief and last of his tribe, who for many years was a remarkable figure around Santa Clara.

VIEW OF CHURCH TOWER OF ST. IGNATIUS

Philip, the Kanaka, was also present to express as fully as possible the catholicity of the Church over which Pope Pius ruled.

The *Monitor* of July 8th, contains the following flattering notice of the St. Ignatius division. It will complete in some details the account just given:

"THE SEVENTH DIVISION

was a handsome one. The marshal of it was Jeremiah F. Sullivan; aids, John A. Coffey, Robert Tobin and Charles McFadden. That fine company, the MacMahon Guard, preceded by Walcott's Band, led. The guard was seventy-seven strong. Two carriages and pair followed, containing Fathers Buchard, Sullivan, Demasini and Ponte in one, and Fathers Bixio, Young and Affranchino in the other. Upon the box of one of the carriages was a magnificent cross.

Then came the Gentlemen's Sodality of the Blessed Virgin Mary. They numbered about two hundred and thirty, and looked remarkably well, being all well dressed and wearing the blue ribbon and silver medal of their Sodality around their necks. The officers were distinguished by red ribbons.

Following them came the Boys' Sodality of B. V. M. Marshal, R. E. McGill; aids, Masters Willie Bamber, B. P. Oliver, Peter McGlynn and James M. McGlynn. They wore green scarfs, or rather collars, and numbered one hundred, and carried with them a platform representing water flowing amid rocks. Upon a rock in the center, representing, of course, St. Peter, was a towered church (the Church of Christ), on one of the walls of which was the inscription, 'To Pius IX, Sodality of St. Ignatius College.' We must not forget to mention a handsome banner having on one side the Papal arms and on the other the inscription, 'Thou art Peter.'

Next, one of the most picturesque features of the procession, came the boys of the Sanctuary Society of St. Ignatius. They were dressed as they are when they 'serve' at the altar, viz: in scarlet soutan and cape, lace surplice over the scarlet, and scarlet cap. There were, we believe, twenty-four.

The congregation of St. Ignatius Church then followed on foot."

The gaining of the Jubilee indulgence was, by His Grace, assigned to the 15th of August, and numberless were the communions distributed in the church on that day. It was a stirring-up of the faithful long to be remembered, and proved that the roots of faith were deep in the hearts of many in whom, unfortunately, the fruits of practical religious life were entirely too scant. Two days later, Father Congiato, in company with Messrs. Gregory Leggio and Anthony Tardella, S. J., departed for the East; he, on business to some of the Eastern cities; they, to study theology at Woodstock. The day previous, Father Ponte had gone to San José to replace Father Congiato as parish priest and Superior of the residence during the latter's absence. This lasted until the 12th of the following month, and, on the 14th, Father Ponte returned to St. Ignatius to be present at the inauguration of the new Debating Hall. It was about this time that the Ignatian Literary Society was instituted under the presidency of Father Nattini.

"This society," we learn from its constitution and by-laws, "shall be known as the Ignatian Literary Society of St. Ignatius College.

The objects of this society shall be the improvement of all connected with it, in debate, social advancement and general literature.

All questions bordering on immorality, sectarianism and direct politics shall be excluded.

None under the age of sixteen years shall be eligible for membership."

The number of active members had reached twenty-nine by the end of the scholastic year, an excellent indication of its life and activity, a reflex of the untiring energy of Father Nattini.

Strive, however, as the Fathers would to do their best, they could not avoid the tongue of censure. While it wagged only in private, even though its comments were unjust, they bore with it in silence; but, when emboldened, it made itself heard in public, they thought it their duty to state the truth plainly. Hence the following to the *Monitor:*

"ST. IGNATIUS COLLEGE, Sept. 28th, 1871.

Editor Monitor:

As we have heard on unquestionable authority that, in a certain public place in this city, in discussing the merits of Catholic schools, it has lately been asserted that, at St. Ignatius College, the Jesuits make their scholars pay very well, and that very few receive the privilege of a gratuitous education, we think it proper to bring before the public the following facts: For the last five years the average number of pupils has been 474 per year. From the last report of the Superintendent of Public Schools, it appears that the cost per pupil is $40 per year. Should we, therefore, take the same as a standard, it would follow that our yearly receipts pay for an average of 184 pupils at most, leaving a balance of 201 pupils per year, of whom we receive no compensation. When this is taken in connection with the nature of our institution, which is not a common school, but an incorporated college having all the rights and prerogatives of the best universities, imparting to her pupils every branch of knowledge and fitting them for the highest positions in society, it will be evident to any unbiased mind that the assertions we criticise, are illiberal and uncharitable. Those who made them could do something more useful to the community than dissuade Catholic parents from sending their children to a Catholic college. Their zeal would show to better advantage, if they spoke of helping Catholic schools to teach the thousands of Catholic children in this city, whom Catholic schools are unable to accommodate. As it is, we do not require payment as a necessary condition of admission; but we do require quiet behavior, close application and gentlemanly manners. A deficiency in these requirements, especially the last, and not that of money, justifies a refusal either to admit or to keep a pupil. Time and again have we admitted deserving pupils who had been refused admission into other schools, for the reason, we were informed, that they could not pay. Were it our primary object to make our college a paying institution, we would certainly adopt a different policy. But we can inform our patrons and the public that our expenses are considerably greater than our receipts, and this is the best apology we can offer for inviting our friends to the College

Hall sometime next month, that we may dispose of some gifts at the 'Ladies' Enterprise' for the benefit of the school.

J. BAYMA, S. J.,
President."

Our readers must pardon us for calling their attention to a point which otherwise they might overlook. Father Bayma is speaking of the gross receipts of the college, not of the net profits. He is speaking of what was received for tuition, without reference to expenses. Had he spoken from the standpoint of net gain, the case would have been even stronger in his favor. In fact, during this very year, though the receipts were $7,760, the expenses were $8,590, a net loss from a business standpoint of some $830. Instead of the Fathers receiving a cent for their own labors, they had been obliged to contribute from other sources over $800 to keep the college in existence. No wonder that silent forbearance had ceased to be a virtue.

The 21st of October brought us a welcome guest in the person of Bishop J. B. Miege, the Ordinary of what was afterward the diocese of Leavenworth, Kansas. He was on his way to Mexico and kindred Latin Republics to raise funds to liquidate the debt under which his diocese labored, in order that, this accomplished, he might lay aside the mitre and return once more to the ranks of the Society of Jesus, from which, much to his sorrow, he had been raised to the episcopacy. On November 3rd, he departed for Panama, having, as companion, Father Aloysius Bosco of Santa Clara, a fluent speaker of Spanish, a Father who had some years previously made a similar journey in the interests of Santa Clara College.

The fair mentioned in Father Bayma's letter took place in December. It began on the 11th and was to have lasted for two weeks. Continued and heavy rain, however, caused its interruption, so that it was again resumed on the 26th of the month and finished about the end of the year. Its success, owing to the inclement weather, was not remarkable, and it was the last undertaken under the auspices of the Fathers.

1872.

During the Lent of 1872, the practical zeal of Father Messea gave birth to a work humble indeed in appearance, but productive

of abundant and solid fruit: the evening catechetical instruction given in our church. He had noticed that numbers of people nightly frequented the church to offer up their prayers before the Blessed Sacrament and the altar of our Blessed Mother, and the thought came to him that it could not but be pleasing to the Divine Master, if all, in common, should gather around the altar of the Blessed Virgin, recite her rosary, and listen to a plain and simple exposition of the duties of a Christian life. He proposed the matter to Superiors, received their approval, and inaugurated the pious custom which has come down in uninterrupted succession to our own times, destined, we are confident, to perpetuity. He had soon several hundred people in attendance, every night, and when he suggested that it would be well to hang a lamp before our Lady's statue and keep it ever burning, his suggestion was readily taken up, and, in a night or two, he was able to announce that willing contributions had supplied him with the needed funds.

On the 10th of April, Father Ponte having been recalled to Italy, left California. Father Congiato accompanied him to the Eastern States and Father Masnata temporarily replaced him as Superior of the Mission.

The pupils of the college, this year, reached a total of six hundred, and in a literary exhibition on June 3rd, and a scientific one, two evenings later, showed that the encomiums passed upon the faculty by A. H. Loughborough, Esq., in his address, were amply merited. Piety, moreover, flourished no less than zeal for study, as the one hundred and sixty members of the Students' Sodality of the Immaculate Conception, and the one hundred and fifty members of the Holy Angels' Sodality were eloquent witnesses. Father Prelato, the director of both, might well feel assured that Almighty God had blessed his patient labor. The Jesuit portion of the faculty this year remained almost unchanged, the only addition being that of Mr. Joseph Sasia, who returned as professor of classics and English. By a strange error, the catalogue of the Turin Province, assigns him to Santa Clara this year, just as it assigned him to St. Ignatius last year. Probably in seeking to correct the old mistake, the compiler of the catalogue fell into the new.

On June 30th, before a large congregation of friends, in a church in which for many years he had taken up the collection at late mass and at vespers, and at whose altar rails, as a devout Sodalist, he had constantly knelt, Father Thomas Leonard celebrated his first mass. He had been ordained priest on the 24th of the month, the Feast of St. John the Baptist, by His Grace, Archbishop Alemany. He was at this time over fifty-one years of age, and had, as server at his mass, his son Francis, a young man of twenty-six, a Jesuit professor at Santa Clara College. But half a century sat lightly on the shoulders of Father Thomas, who afterwards, for over a quarter of a century, did a yeoman's work in the spiritual fields of California, dying at the age of eighty-three, on the 26th day of June, 1904, at Santa Clara.

The first of July sprang a surprise on the Fathers of St. Ignatius and the inhabitants of San Francisco. A steamer from Central American ports landed on our shores a band of thirty-nine Capuchins and eight Dominicans. They had come from Guatemala, whence the revolutionary Government had expelled them without warning, without means of subsistence, without giving them an opportunity to plan a place of refuge, violating the most sacred rights of humanity in the name of humanity. The Dominican Fathers of our city, immediately with the utmost charity, received the members of their own Order, seeking by the warmth of welcome to make them forget the privations and sufferings through which they had passed. The Capuchins were gladly received by St. Ignatius, which did all that was possible, under the circumstances, to afford the necessary comforts to the exiles and assuage their bitter sorrows. Comforts, perhaps, we should not have said, for these saintly men with bearded faces and coarse brown habits, with sandaled feet and shaven heads, were men emaciated by the constant mortifications imposed by their holy rule, rather than by those of a tedious sea voyage; and nature in them accustomed to subjection, viewed as luxuries, what others would have considered scarcely the necessaries of life. They were strangers in a city which had been named after their holy founder, St. Francis, and which, at Dolores, had been established by a branch of their own illustrious Order. For one of

CARRIAGE FACTORY

them, however, the exile of life was nearly over. Sufferings of mind and body had made serious inroads on his health, and he was removed to St. Mary's Hospital. Could loving care have fanned into flame the spark of life, that bestowed upon him by the Sisters of Mercy would assuredly have been rewarded with success; but the Lord had chosen him for a better life, and on July 4th, his spirit passed away. His name in religion was Father Francis of Bassost. On Saturday, July 6th, the body was brought to our church and placed upon the bier prepared for it. Around were gathered the Fathers and Brothers who had loved the departed in life, and whose moistened eyes told without concealment, of the pain of separation. The Office for the Dead was recited in the presence of His Grace, Archbishop Alemany, who had come to preside at the obsequies and chant a Solemn Mass for the repose of Father Francis' soul. Such of the Dominican exiles as had remained in the city, with others of their Order, came to pay the last tokens of respect and affection; the secular clergy sent its representatives; the Fathers of the college whom duty did not call elsewhere, assisted in the sanctuary; and the church could not contain the crowds of the faithful who came to show honor to the memory of one whom they rightly considered to have given his life for the faith. After the mass, the people filed past, to touch the body with their rosaries and prayer-books; and noon had already arrived before their devotion was satisfied. The burial took place at Calvary Cemetery, Lone Mountain, one of the exiled Dominicans reciting the prayers at the grave for him who had so happily ended the sufferings of time.

But, we are certain that our readers would prefer the account of these occurrences from the pen of one of the exiles, Rev. Father Ignatius of Cambrils, in his "Chronicle of the Mission of the Capuchin Fathers in Central America."

"We arrived safely," he says, "in the harbor of San Francisco and landed on July 1st. But before disembarking, Father Guardian Fra Sigismund de Matarò, accompanied by another Father, entered this populous city, and after a brief visit to the Archiepiscopal residence (the Most Reverend Archbishop was absent) hastened to the college of the Reverend Jesuit Fathers,

who no sooner heard our sad story than, pitying us, they answered that 'not only for some of us, but that for all would there be willing hospitality; that all of us should make our home with them, for we were all brothers in Christ, our Lord.' Father Guardian returned highly edified, and presently all of us, thirty-nine Capuchins, seeing the care that Divine Providence had for its servants, started straight for this charitable college, the Fathers of which received us with the greatest sympathy for our misfortunes, and with equal love and cordiality, just as if we had been so many other Jesuits; offering their services to us generously as long as we needed them—I should rather say as long as we wished to use them." "Soon after," remarks his commentator, "thirty-six out of the thirty-nine of us fell sick. And in these sad circumstances the brotherly affection of the Jesuit Fathers was much to be admired. The Fathers and Brothers served us with the care of skilled nurses." But to return to the chronicle of Father Ignatius—"And in order that we might enjoy greater comfort and convenience, after a few days of rest, they divided our numbers between the two large colleges of San Francisco and Santa Clara, which latter place is distant from the former about four hours by rail. In Santa Clara, several of the Brothers took the Solemn Profession, and on this occasion the Jesuit Fathers made for us a most solemn feast. Thus, in the company of these good Fathers, we remained up to the middle of September, always treated, respected, and looked upon as so many members of the Society of Jesus. Seeing that we, by ourselves, could never worthily repay this veneration and love, our Father Guardian wrote, after a time, to our Most Reverend Father General, that he in person might return thanks to the Reverend Father General of the Society of Jesus in Rome. This our Most Reverend Father did with much pleasure, both in our name and in that of the whole Capuchin Order, not indeed in person, for he was unable to do so, but by means of a Most Reverend Father Definitor General in his name. To whom, to cap the climax, or as a finishing touch to so charitable a work and adding to it new luster, the General of the Society of Jesus answered, 'That to God belonged these thanks, since his subjects, the Jesuits of California, had only done what they ought to have done for the

exiled Capuchins of Guatemala.' Ah! Truly enchanting is the sight of the many beautiful and varied splendors with which the sweet charity of the School of Jesus Christ presents itself to our eyes!"

"And here it is *apropos* to add," he says, in another place, "that the founder of our Order in those lands (Central America), Father Francis of Bassost by name, had scarcely reached the place whither our expulsion from Old Guatemala, where he had laid the foundation stones of our establishment, was to bear us, than he passed presently from this world to the arms of our Heavenly Father. Four days after our arrival in San Francisco, California, he departed from this land of exile, this valley of tears, peacefully dying in the Lord. With much solemnity, and the attendance of a great concourse of people, the *body present,* his funeral was held in the church of our benefactors, the Jesuit Fathers of that city. After the chanting of the office for the dead, canticles of sorrow and mournful voices, which were very appropriately accompanied by the religious and touching strains of the deep-toned organ, began to resound within these sacred walls.

At the holy altar, surrounded by his assistants, officiated the Most Reverend Joseph Alemany, Archbishop of the city, who wished to offer to the Eternal Father, for the soul of our departed Brother, the acceptable sacrifice of our redemption. From the sacred pulpit came the clear voice of Rev. Father Barchi, S. J., a member of the college, who preached the funeral oration in praise of the deceased, while the Fathers of the Jesuit community sat ranged around the sanctuary, and some six Dominican Fathers and we Capuchins sat in the church, just outside the altar rails, as mourners gathered around the body of the dead. Funeral truly solemn, truly tender and devout! Funeral whose solemnity, with an increase of new tenderness and admirable devotedness, received its fitting complement when, unasked by us, a multitude of carriages of kind-hearted persons, pitying the departed septuagenarian recently arrived, victim of an impious expulsion, wished to accompany to the cemetery of San Francisco the body of our Brother Capuchin, the founder of our Order in Guatemala, a man full of zeal for the strict observance of our holy rule, *to whose soul may God grant rest! Amen.*"

On their arrival in the city, the Capuchin exiles published the following statement:

"THE EXILED CAPUCHINS.

On the 30th of June, 1871, the present provisional Government took possession of the capital of Guatemala. From that day it became well known that their purpose was to make away with everything that would give religious support to the Catholic population.

THE FIRST BLOW

was to banish from the country the Jesuit Fathers, who had there a flourishing college. More than 20,000 citizens signed a protest against such an arbitrary and despotic robbery perpetrated in the name of liberty, and petitioned to have the institution left undisturbed as a paramount necessity for the people. But they found no hearing, and that self-styled Government, trampling on the will of the people and on every law of justice, kept its oath of destruction, and on the 3rd of October, 1871, exiled from the Republic the learned and pious Society of Jesus, which for twenty years had been laboring in the pulpit and in the school for the cause of public morality and education. But that was not enough;

ANOTHER STEP IN THE NAME OF LIBERTY

was to send into exile two venerable prelates, the Archbishop and a Bishop of Guatemala, repeating the old exploded calumny that they were opposed to the liberty of the country. In every case, church and private property were confiscated. On the 28th of August, it was rumored at Antigua that the Chief of Police had received orders to drive away, on that very night, the Capuchin friars, whose convent had been established in the city twenty years ago; but forthwith more than 5,000 people came forward and declared that, at the risk of their lives, they would never allow the good friars to be taken away. At this time the Government dared not go further. But, although this very Government asserted in its proclamation that it had never been intended to touch the Capuchins, yet the citizens were always in an alarming expectancy. Almost every night they patroled the surrounding streets, and kept watch in the rear of the convent until they heard the usual midnight prayer bell, by which they

understood that nothing new had happened. But as, in the name of liberty and progress, men of this communistic kind never desist from the pursuit of their fiendish object, at last the time arrived when the rights of the people were outraged and trampled upon in the sacred name of liberty. So, on the 7th of last June, the Government issued an order of the following tenor: 'For reasons of a high political nature, the Supreme Provisional Government has resolved upon

THE EXPULSION OF THE CAPUCHIN FATHERS

of Antigua. To-day (Friday) a military force has been sent from this capital, with orders to take them away from that city and drive them to the frontier of Mexico.' It was about half-past eight o'clock in the evening of the day appointed, when Colonel V. Trungaray appeared at the convent with the soldiers, and presented, by verbal message, the order of expulsion, leaving no more than one hour's time for the Fathers to take their departure from the convent. They begged him to tell, at least, in what direction they were to be taken, but he would give no answer.

Having learned from some among the soldiers that the march was ordered to the Mexican frontier, they protested against such inhuman violence, and asked to be taken to the seaport of San José de Guatemala, in order that they might pass thence to their convents in Europe. But the petition was not heeded. At 9:30 P. M. the Capuchin Fathers were

FORCED FROM THEIR OWN CONVENT,

and between two rows of bayonets were taken to the old Municipal Palace, followed by the people, who filled the streets with cries and lamentations at seeing their venerable and beloved Fathers thus dragged from them. At 10 o'clock the thirty-nine exiles entered the old palace, where all the accommodation they were allowed for passing the night was an unfurnished hall, with nothing to lie upon save its bare tile floor. The citizens, however, showed now more than ever, the affection they had for their benefactors, and brought them various articles of food and raiment, and alms for the journey. On the 8th of June, at 8 o'clock in the morning, the order to march was given. It would be impossible to describe the tears and wailings of the populace when it

saw itself so brutally robbed of its friends and consolers, who had exposed their very lives for it during the epidemic of 1857, and given the example of every Christian virtue. About 1 o'clock, the Capuchins arrived at Chemaltenango, accompanied by two hundred men, the rest having gone back to Antigua to maintain order. Seeing that the march was through a deserted region to the frontier of Mexico, the Spanish Consul and other gentlemen remonstrated with the Government, and obtained that the exiles should be taken to the seaport of Champerico, but only on condition that they should embark for San Francisco, California, so that they might not stop at any port of Central America. This is why the thirty-nine Capuchins are now in this city. By such an expulsion the revolutionary Government has lost much credit in the opinion even of those that were favorable of it. It is evident to all, that it was a piece of meanness and despotism against a few peaceable men, who had never meddled in anything political. In a journey of a day and a half, they could have been taken to the port of San José de Guatemala; but no, they were made to march for eight days to Champerico, by bad roads, wretchedly mounted, several of them very sick and infirm, and led through the largest towns, at Solata, Totonicatan, Solcaja, Tueraltenango and Retalulen. Three nights only had they some rest at the parochial residences. Up to the last moment, Colonel Trungaray assured us that the Government would pay our passage on the steamer; but the fact proved the contrary. It was the charity of the good people that took pity on the poor Capuchins. We offer thanks to all those who voluntarily contributed to our relief, both in Antigua and in other cities, and who showed us such great and heartfelt affection. And, lastly, we thank very much the Jesuit Fathers of this city, who, with so great charity, have received us into their college."

It was indeed a new, but edifying sight to see these brown forms prostrate in the sanctuary, or with arms extended in the form of a cross, assisting at the holy sacrifice of the mass. It was a novel sight to see religious habits and cowled heads passing along the thoroughfares of San Francisco, but the city treated the Religious with the utmost respect, and though many a

curious glance was cast, no word of disrespect was ever uttered. Humor, however, is seldom totally absent even from what is most grave and serious, and it was hard sometimes to repress a smile when some tender-hearted daughter of Erin, ignorant of the strict Capuchin rule, and considering that the bare feet protected only by sandals, was the result of the extremity of poverty which prevented the Religious from buying shoes, offered an alms to enable the holy men to obtain what she considered indispensable articles.

On the 11th of July, some twenty of the Religious accepted the hospitality of Santa Clara College, whose retirement was better suited to the younger members of the community; for there were several students and even a novice priest among the exiles. Here, in the old Franciscan walls and in the Mission Church, they could well observe their monastic rule, and bring back to life, scenes that had lain buried for many decades of years.

As there was no opening for the community in the archdiocese, and as its members were utterly destitute of the means of going elsewhere, the charitable of the city began to devise ways and means of raising money to assist them. It was decided to hold a fair at the City Gardens on August 8th, 9th and 10th. The project was a grand success, some $12,000, it is said, being the result.

The Daily Evening Post, edited by Henry George, gave on Wednesday, August 7th, a brief synopsis of the programme.

"THE EXILED FRIARS.

The grand picnic, to be given in aid of the exiled friars, will be gotten up on a scale to exceed anything else of the kind that has been given in this city for a long time. At 10 A. M. Thursday, Rev. Brother Justin of St. Mary's College will deliver an address to the exiled clergy. During the course of the festival, addresses will be delivered by the Hon. J. M. Burnett, Hon. Tyler Curtis, Judge Hastings and John Hamill, Esq. Thursday evening a grand vocal and instrumental concert will be given. Friday evening will be devoted to short addresses. Saturday evening the poem of the occasion will be read by its author, R. C. Hopkins, Esq., and will be followed by the drawing of prizes. After the literary exercises of each evening, a

grand ball will be given." Everything was carried out successfully as planned.

Thus supplied with means of travel, the Capuchin Superiors set about arranging for the journey eastward. On August 22nd, three members of the Community departed with Mr. Vincent Testa, S. J., who was on his way to Woodstock, Maryland, to take up the study of theology. Their destination was the Capuchin Monastery, Milwaukee, Wisconsin. On September 13th, a large portion of the exiled Religious came from Santa Clara to take part in the Solemn Mass of Thanksgiving to be offered on the following day. The mass was celebrated by Father Sigismund of Matarò, Guardian and Commissary General; Father Augustine of Llusanes, Com. of the Third Order of St. Francis, was deacon; one of the Dominican exiles was subdeacon. The church was packed to the very doors with people sorry to part with those who had been a source of so much edification during their stay among us. On the evening of the 15th, the last of those who had remained in Santa Clara joined their brethren, and at dawn on the 16th all departed, as much to their own regret, as to that of the Fathers and of the city, for affection had grown deep and mutual. To journey to the East they had been supplied with secular clothes, though many of the good Religious felt in them like David in Saul's armor. The older members, too, who, from youth, had never laid aside their sacred habit, required much persuasion to induce them to put it off. Obedience, however, sweetened the pangs of sacrifice, though many wept as they laid that aside for love of which they had abandoned home and country, and borne the sorrows of exile.

On the 14th of the month, the day on which the Mass of Thanksgiving was celebrated, the Father Guardian published in the daily papers the following:

"CARD OF THANKS.

THE EXILED FRIARS TO THE CATHOLICS OF SAN FRANCISCO.

ST. IGNATIUS COLLEGE, Sept. 14th, 1872.

On the eve of our departure from the hospitable shores of California, I feel in duty bound to address in my name, as well as in that of the religious Community of the Capuchin Friars,

exiled by the present revolutionary Government of Guatemala, as likewise in the name of the Dominican Fathers, a parting farewell to all the good citizens of San Francisco, who, during our sojourn in their midst, have never ceased to give us the most splendid testimonies of Christian sympathy. Words fall short of expressing our admiration for the religious spirit by which the Catholics of California are animated, and our gratitude for all the many favors bestowed on us by them. Indeed, our hearts were far from anticipating the kind and generous reception we have met with in this land of true freedom. Poor and strangers, and with no other title to your sympathies than the fact of being the sufferers in the cause of God and religion, we were, beyond our merits and expectations, greeted by you with friendly love. We heard, from your lips, words of consolation and hope, and saw the hands of the rich and the poor, open to aid us in our destitution. Yes, in your midst, Catholics of San Francisco, we forgot for awhile the sadness of exile, the hardships of a long journey, and the uncertainties of a gloomy future. We saw many eyes moistened with tears of pity and compassion for us, and we, too, raised to Heaven our eyes moistened with tears of joy to bless the Father above, whose loving providence never ceases to watch over his children.

Were it in our power, we would gladly consecrate our lives and labors to the spiritual welfare of the Catholic community of this city. But circumstances beyond our control compel us to leave this land, where we have been witnesses of such tender piety and such generous charity. Whithersoever it shall please Divine Providence to call us, we shall never forget the numerous demonstrations of your kind sympathy. Wherever we shall find a home, there shall we tell of your Christian fervor and your generous hospitality; and we shall add that, while in the name of religion you came to the aid of the poor exiled friars of Guatemala, in the name of liberty you have protested against the despotism of those who usurp its sacred name to mask their wicked deeds of tyranny.

Catholics of San Francisco and California, you have our deep admiration, our heartfelt thanks and our fervent prayers. Gladly would we know the names of all our benefactors and hand them down to the gratitude of posterity. But this is

not in our power. We shall limit ourselves to mentioning the Jesuit Fathers whose guests we have been for two months and a half, and who have lavished on us their tenderest care. To the others we shall confidently say that their names are written in the hands and in the heart of that God who receives as done to himself what is done in behalf of his suffering servants.

FATHER SIGISMUND OF MATARÒ,
Guardian of the Convent of Guatemala."

That the gratitude and affection of these noble hearts did not pass with the hour of sorrow and affliction, the following letter sent from Europe by Brother Joseph Calasanctius to Father Charles Pollano and his Jesuit pupils, will bear most affectionate testimony.

"TOULOUSE, Jan. 20th, 1873.

Rev. Father C. Pollano and Messrs. O'Sullivan, Driscoll and Crowley, S. J.:

Since, dearest Fathers and Brothers in Christ, I can never forget you, I write to you that you may clearly see that although separated from you in body, I am nevertheless united with you in soul, as you have indeed earnestly requested me that I should be. Moved by this thought, I realize that I am in duty bound to let you know where Divine Providence has destined that I should remain.

You must know, therefore, that when we reached Milwaukee, the choice was left to each of us, either of remaining in the United States or of proceeding to France. As I found that the climate did not better my health but rather proved detrimental to it, I preferred (after having taken counsel with some of the Fathers) to go to the monasteries of France. Hence, after a most pleasant journey, we reached that of Toulouse, where Holy Obedience has arranged that I remain to continue my studies. I hope, with the grace of God, soon to recover my health perfectly, for even now I am able to study with my fellow students, with whom, under the guidance of Father Ignatius, I am striving to finish philosophy.

Dear friends in Christ, I sincerely confess that I can never think or speak of you without tears coming unbidden to my eyes. I would that to you and to all your Brothers, I could

express my gratitude and that of all my Brothers; but this is for me an impossibility. Accept, therefore, these flowers of our Lady of La Salette, and recognize that in them my heart and those of my brethren are enclosed.

Remember me, I beseech you, in your prayers, as these my Brothers and yours who dwell with me, remember you; I, also, neither forget nor ever shall forget you in my prayers, humble though they be.

Permit me to inform you that, on December 21st, we received the tonsure and the four Minor Orders from our Archbishop.

Fra Joachim, my Brother, who is in the monastery at Cereti, most affectionately salutes you, as do Rev. Father Sigismund, and Father Lector, with Brothers Balthasar, Xavier, Desiderius, Alexis, Isidore and Firminus.

In conclusion, salute all your Brothers, and, more especially, Reverend Father Superior and Father Rector; Father Brunengo and the Master of Novices; Brother Thomas and the Infirmarian; as your most affectionate servant and brother in Christ salutes you.

FRA JOSEPH CALASANCTIUS A LLEVANERAS, O. M. C."

God had His own designs in permitting that the impiety of the revolutionists of Guatemala should seem to triumph for the moment; religion's loss in their country was the universal Church's gain. To say nothing of the eminent services of others, we shall speak of those rendered their Order by three—Brothers Balthasar, Joachim and the writer of the letter. Soon after his ordination Father Balthasar was, in 1876, sent as Superior with nine companions to establish his Order in Equador. This he successfully accomplished, was named Commissary General of those parts, founded many convents and governed holily for over nine years, dying later a victim of charity in Panama. Father Joachim was one of the nine that accompanied Father Balthasar on his Equadorean expedition. Recalled to Europe, he was, by the Holy See, created Commissary Apostolic of his Order in Spain. He found matters ruined by revolution and persecution, but his powerful mind and energetic character brought order out of chaos, and his

brethren so flourished under his government, that he not only organized and built up one Province, but so numerous had its establishments become, that he was obliged out of the one Province to form three. He founded the great Seraphic School of Montehano, the convents of Olot, Olleria, and Bilbao; the residences of Madrid and Barcelona; the Missions of the Carolinas, Columbia and Equador; and the residence in Manila.

But most illustrious of all, has become the humble Toulouse correspondent of the Jesuits of Santa Clara. Even before ordination he begged and was granted the Mission of Equador, but weak health compelled him to return to France. Ordained a priest, on May 26th, 1877, he soon became Father Guardian of the Convent of Perpignan. Expelled from France in 1880, he went to Spain, his native land. Here, in 1882, he was selected by Father Joachim, his brother, as special assistant; and, in 1884, went with him to Rome on important affairs of the Order. So marked was his success in the matters confided to his prudence that he was retained in the Holy City. His talents soon became known to Pope Leo XIII, who added honor to honor, until, bestowing upon him the Roman purple, the Holy Father made him Cardinal Vives y Tuto, Joseph Calasanctius of St. Adrian. Asked for his portrait for this volume, His Eminence not only graciously granted the request but sent the "Chronicle of Father Ignatius," which he himself had annotated and edited, as also a copy of the "Analecta Ordinis Minorum Capuccinorum," containing a sketch of his life. And, as even all this kindness did not satisfy his generous heart, with his own hand he wrote at the bottom of his photograph the gracious message:

"A los RR. PP. Jesuitas de California, hermanos carisimos y bienhechores insignes de los Capuchinos.

Fr. J. C., Card. Vives."

"To the Reverend Jesuit Fathers of California, most dear brothers and worthy benefactors of the Capuchins.

Fr. Joseph Calasanctius,
Cardinal Vives."

Sweet, indeed, are the memories that will ever cluster around the names of the barefooted exiles who, in 1872, blessed St. Ignatius and Santa Clara with their presence, but sweetest

A los RR. PP. Jesuitas de California,
hermanos carísimos y bienhechores insignes de los
capuchinos
Fr. J. C. Card. Vives

of all, the memory of him in whose heart, neither length of years, nor weighty occupations, nor merited honors can obliterate gratitude for a kindness, in which the whole merit of the Fathers of California consisted, according to the testimony of their General, in having done their duty towards the exiled Capuchins of Guatemala.

On the very evening preceding the departure of the exiles, Father James Razzini arrived in San Francisco, bringing with him from Italy, Messrs. Dominic Giacobbi, Jerome Ricard, Vincent Chiappa and Angelo Coltelli, S. J. On the 19th, the announcement of his appointment as Visitor of the Californian Mission was made, and at the same time the Fathers were informed of the confirmation of Father Masnata as General Superior. From that time to the end of the year, there was little to break the even monotony of college life, if we except the subjoined letter which gave occasion to the scientific lectures of Father Joseph Neri.

"Rev. Jos. Neri, S. J., Prof. Natural Philosophy, St. Ignatius College:

You are respectfully invited to deliver a lecture on some subject of the physical science, at such time hereafter as may be designated, to form one of the Thursday evening polytechnic course, and thereafter to enter into such details as may be called for, connected with the same subject, before a class, should the same be formed from those in the community developing an interest in that specialty.

Yours,

JOHN W. DWINELLE,

Chairman of Joint Committee.

San Francisco, December 30th, 1872."

The joint committee, as we learn from the tickets issued at the time, was the joint committee of the Mechanics Institute and the University of California. The fact, moreover, that Father Neri's lecture was the second of the polytechnic course, speaks highly of the esteem in which he was held. Father Neri's answer was as follows:

"Hon. J. W. Dwinelle,

Chairman of Joint Committee:

To contribute to the promotion of your laudable object of spreading sound and useful knowledge, I willingly accept your invitation, and propose to deliver a lecture with experiments, illustrating 'The Physical Constitution and General Properties of Bodies,' at the hall of St. Ignatius College, on Thursday, January 23rd, at 8 o'clock P. M.

After this, in accordance with your plan, I propose to continue a course of lectures on Physics and Chemistry, on the first and third Wednesdays of every month, during February, March and April, to afford to such students as cannot follow a complete course of science, and to the public at large, an opportunity of becoming acquainted with the principles of physics and their most interesting applications. The particular subjects will be announced from time to time. . . .

Very respectfully yours,

Jos. M. Neri, S. J."

1873.

The lecture promised by Father Neri was delivered on the evening appointed, and received flattering comments from those who listened to it. "A large audience attended," says one of the daily papers of the time, "and enjoyed one of the most delightful and beneficial entertainments afforded in this city for many a day." Father Neri was an enthusiast in his love of the natural sciences, and though always in delicate health, and able to take such a small quantity of food that even living seemed almost marvelous, was, nevertheless, able to work long and laboriously day by day, ever keeping pace with the newest discoveries of the hour, and seeming to tire only when exhausted nature could bear no more.

His one thought was to popularize and spread as much as possible the discoveries of science, freed from the errors with which infidel scientists ever sought to yoke them; and he thought, and thought well, that this was an excellent form of missionary work, since it removed prejudices from the minds of non-Catholics, helped to strengthen the faith of ill-instructed Catholics, and made good Catholics prouder of the old Church

of the Ages, by demonstrating practically that there was no true advance of science that she could not bless; that there was not, and could not, be any conflict between true science and true religion. At a period when the greatest scientists of the world had entered into a conspiracy to break down the bulwarks of religion by assailing her in the name of scientific progress, it is to the honor of Father Neri that he stood forth fearlessly as the champion of scientific truth in San Francisco, with due credit to himself and to the society and church which he represented.

As early as September, 1871, he had planned an evening school of science to be held at the college. Classes were to have been given on Mondays, Tuesdays, Wednesday and Fridays, from 7:30 to 8:30 P. M., and to have embraced a complete course of physics and chemistry. The terms were to have been $6.00 a month. Sufficient pupils, however, to warrant the carrying out of the plan, did not present themselves, and the project had to be abandoned. The invitation to participate in the polytechnic course opened up a new field to Father Neri's zeal, and he gladly took advantage of it. It would necessitate sacrifice and labor, but true and solid fruit on earth has never sprung from other parentage.

This preliminary lecture was followed by a course of five on the "Spectroscope," a clear and beautiful synopsis of which is found in the *Guardian* of May 3rd, 1873.

The daily papers of the time published extensive and, in general, laudatory accounts of the lectures, the third of the series winning high encomiums. "This," says one of the papers, "was decidedly the most interesting of the series thus far, and was illustrated by a great number of experiments. The best evidence of the estimation in which it was held is the fact that so many people could be kept together under the most intense and absorbing interest until past 11 o'clock."

But, we must go back some months in our history. About the middle of January, the Gentlemen's Sodality fitted up their library in a room near the entrance to their chapel. It was well suited to its purpose and convenient for the members, and gave much satisfaction.

Just a month later, February 12th, Father Raffo left St. Ignatius to replace Father Masnata. The term of Father Bayma's presidency was drawing to a close, and Father Masnata had been chosen to succeed him in office. The change of presidents took place on Monday, the 17th, and two days later Father Masnata, who still remained General Superior of the Jesuits in California, was tendered a reception by the college students. The welcome was brief and simple, for it was a family affair in which the heart counts more than the tongue, and no one doubted, that, when Father Masnata promised to do all in his power to render the college life of the students happy and successful, and to give them no cause to regret the enthusiastic reception with which they were pleased to receive him, he not only meant what he said, but that he would succeed in accomplishing all that he promised.

"Father Masnata," says the account of the occurrence, "is a gentleman well known throughout California, as he was, for a number of years, president of Santa Clara College, and during his time there, acquired an experience in administering collegiate affairs that will aid him very materially in consummating the desire of every friend of St. Ignatius, which is to make it one of the first educational institutions in San Francisco. Experience teaches, and Father Masnata has that requisite qualification.

The retiring president, Rev. Father Joseph Bayma, who has watched over the destinies of the college for the past three years, takes with him the gratitude and kind well-wishes of all who have ever been under his paternal direction, as well as of all others who have ever known him. During his years of management, many improvements have taken place, and the large buildings that form the main college were not only erected under his immediate supervision, but the design and architectural plans are his, as it is a fact well known that he is a superior and accomplished architect.

Father Bayma will not leave the college at present, but will continue to occupy the chair of the higher mathematics, a position not easily filled when vacated by so eminent a professor. St. Ignatius College is now in a flourishing condition, as is evinced by the large number of scholars in attendance. That it

ST. IGNATIUS IN THE LATER SIXTIES

will continue to prosper cannot be otherwise with such a man as Father Masnata to direct its affairs."

In order to perpetuate and increase the fruit of his lectures, Father Neri, in May, instituted the Loyola Scientific Academy, whose object was "the cultivation and promotion of the study of the natural sciences, principally in the various branches of general physics, chemistry, geology and mineralogy. Young gentlemen of good standing, graduates of this or other institutions, who had devoted some time to any of the above-mentioned branches" were "eligible to membership." Essays on scientific subjects were read, scientific problems discussed, questions proposed and answered, to the great benefit of the members, whose scientific horizon was thus broadened, and whose zeal for study was quickened into vigorous life by the presentation, in their meetings, of what was newest in the world of scientific research.

The closing exercises, which were held on May 30th, were honored by the presence of Hon. Zach. Montgomery, whose devotion to Christian education and the rights of parents, had merited him the bitter antagonism of narrow minds and the sincere esteem of every lover of sound principles. His address to the graduates was a masterly one, worthy indeed of his acute mind and honest heart. A new degree, that of Bachelor of Science, is found in the catalogue of this year. "For the degree of Bachelor of Science the same conditions are required as for the degree of A. B., with the exception of Latin and Greek."

With the coming of June, Father Razzini considered that his work in California had been accomplished, and he decided to return to Europe. He would, however, on his way, visit the Missions of the Rocky Mountains, that he might report their progress and their needs to the higher Superiors of the Jesuit Order. In company, therefore, with Father Joseph Giorda, who had arrived in California from the North in the beginning of May, Father Razzini left San Francisco on the 9th of June, to return to California no more.

July added Father Celestine Galliano to the community; and September, Father Gregory Leggio, who, after his ordination at Woodstock, Maryland, had for some time exercised the sacred

ministry in Boston. On September 24th, Father Demasini was again Minister, replacing Father Emmanuel Nattini, who had filled that office since the appointment, in February, of Father Masnata as president. Father Nattini remained, however, vice-president. On December 17th, the college faculty received a worthy addition in the person of Father Peter O'Flynn of the Irish Province, who came to take the chair of poetry. But if it rejoiced in its increase, it had also to mourn its loss. The health of Father Angelo Affranchino, precarious for some time, unfortunately broke down during the session, and he was obliged to seek elsewhere, health which was never to be restored to him. An affection of the throat deprived him of a voice which was far above the ordinary, and which had made him such a useful choir director for several years.

Intent as we have been upon other things, we find that we have failed to record two very pretty ceremonies, which, during the year, had thrown into bold relief the spirit of piety animating the students. The first was the Sunday-school celebration on May 25th, when the pupils and others who attended the classes, between five and six hundred strong, formed a procession in honor of the Blessed Virgin, as a public profession of their devotion to her.

Eight classes, with an average attendance of four hundred and fifty, had been the record of the Sunday-school for the year. Of the pupils of the college, three hundred were Sodalists, the members being about evenly divided between the Seniors' Sodality of the Blessed Virgin and the Juniors' Sodality of the Holy Angels.

The second function took place on October 12th. It was the consecration of the Sodalities to the Sacred Heart of Jesus. Knowing well the love of young hearts for ceremony, and the deep, even life-long impression for good that results in them from the beautiful ceremonies of the Church, Father Prelato never lost an opportunity of giving his Sodalists the benefit of a celebration. Rev. Father Masnata presided at the ceremony, and great was his consolation at the number of young hearts present, and the earnest piety with which they offered themselves to the heart of the Redeemer.

1874.

The solemn consecration of our congregation to the same Adorable Heart, took place on January 18th, 1874. On the 11th of the month, a circular from His Grace, the Archbishop, was read in all the churches, appointing the following Sunday as the day of consecration for the whole archdiocese. "A wonderful number of confessions at night," is the comment of the college chronicler on the 17th, and the number must have been large indeed, to excite admiration when the confessions of ordinary Saturdays kept the Fathers in their confessionals well up to 11 o'clock. Next day, the Feast of the Holy Name of Jesus, the number of communions was extraordinary. The church was decorated as for the greatest of feasts. A solemn high mass was sung, and immediately after it, all the Fathers, in surplice and with lighted candles in their hands, filed into the sanctuary. Mounting to the side of the altar, Father Buchard read impressively the solemn Act of Consecration, and the Te Deum was immediately intoned, the choir and clergy alternating in the singing. All present were deeply moved. From five o'clock up to half-past ten, boys were stationed at the entrance of the church to distribute to the worshipers, leaflets containing the Act of Consecration. From the fact that twelve thousand were given out, an idea may easily be formed both of the attendance of the faithful and the magnificence of the celebration.

A little later, the physical cabinet received from Tiburcio Parrott, Esq., a memorable addition to its already remarkable collection. It was a large electro-magnetic machine, one of those that had been used in the siege of Paris by the defenders, and the first of its kind in America. Father Neri was engaged in a course of public lectures on "Electricity"; but poor health did not allow him to continue the course without interruption. The public was naturally disappointed, and, to make some compensation, he determined to exhibit, in April, the powers of the new machine. The following notice is taken from an account published at the time:

"A POPULAR SCIENTIFIC EXHIBITION.

The condition of Father Neri's health not being, as yet, such as to permit him to resume his public lectures on 'Electricity,'

the time cannot now be definitely announced for the next lecture, which, however, it is expected, will take place at an early day. Meanwhile, not to disappoint the public altogether, he will commence to give one of his experiments, on a large scale, on top of the tower of St. Ignatius, to-morrow evening, April 9th, from 8 to 10 o'clock. The experiment will be an exhibition of the electric light, with the new mammoth magneto-electric machine lately received from Paris, from the Compagnie l' Alliance, with a new electric light regulator for first-class light-houses, spherical mirror and large Fresnel lens *a échelons,* mounted on a rotating table to project the light to the most distant points around San Francisco and the bay within the range of the tower. The light is such as to be seen at a distance of two hundred miles. . . . The apparatus used on the occasion alone, and for the purpose indicated, represents over $5,000, a large portion of which has been generously contributed by some liberal and kind patrons of science and education in our city, who, joining modesty to generosity, do not wish to be mentioned and known. The thanks of all to such souls."

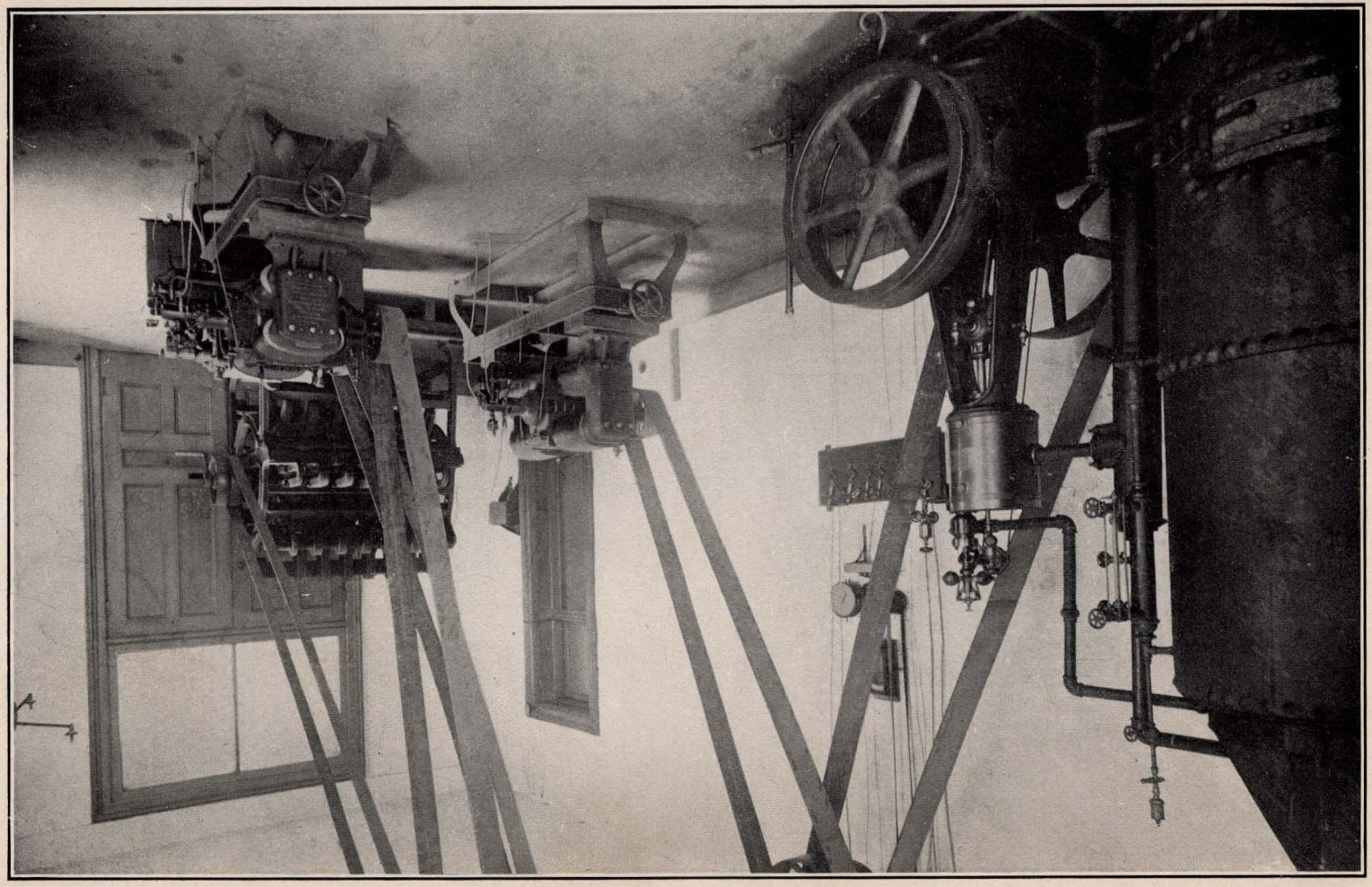
But while mindful of the demands of science, and interested in all that nature might reveal of the wonders concealed in her bosom by God, her Author, the Superiors of St. Ignatius never lost sight of the fact that all this was but a means toward the saving of souls, and that it was but one, even though an important one, of the many to be employed; and that, if more brilliant, it was to be employed side by side with others less striking to the eye, but equally fruitful in good. This, too, His Grace, the Archbishop, well knew; hence the following letter:

** "SAN FRANCISCO, April 7th, 1874.

Very Reverend dear Sir:

I have a very important matter to lay before you, and I will, of course, expect a favorable answer.

The case is this. There is a number of Catholic children at the Industrial School who ought to be attended in their religion. We have had fair play there for a long time, and the officers kindly grant all facilities for having mass celebrated there every Sunday. I send Father Coyle to say mass every Sunday at 10 o'clock, but the old gentleman, though willing, is



getting sickly and unable to continue that service. In the other churches the clergy are so few that they can scarcely have a few masses for the accommodation of the people. So I must direct my attention to you, who may, perhaps, find it somewhat inconvenient; but I think that the affair is too important, and that its importance will induce you to make some holy arrangements to meet the necessity.

In a day or two, I shall, please God, send you the regular invitation to our humble Provincial Council *cum voto consultativo.*

Yours truly in Christ,

†J. S. ALEMANY, A. S. F.

Very Rev. A. Masnata, S. J., Supr."

The charge was gladly accepted by the Fathers. Father Masnata immediately waited upon His Grace to signify acceptance, and Father Gregory Leggio was appointed to the work with Father Galliano as substitute, should any cause whatsoever interfere with the performance of Father Leggio's duty. Moreover, it was determined that four or five times a year, some four of the Fathers should be in attendance, not only to give the children better opportunities for confession, but to allow them, besides, a choice of confessors. On the 12th of April, the octave of Easter and the first Sunday following His Grace's request, Father Leggio entered upon his duties. These were continued by his successors until, many years later, the boys were removed to Whittier in the southern part of the State.

Was it the ease with which this matter had been arranged that caused His Grace to return to the Chinese question? The Fathers again and again had shown their willingness to undertake works in which zeal alone had part—might not Father Masnata be able to effect what Father Ponte had been unable to do? In any case, there could be no harm in asking. Hence His Grace's letter on a subject so near his heart:

** "SAN FRANCISCO, Aug. 5th, 1874.

Very Reverend dear Sir:

I am obliged to write to you on a very peculiar subject, in which I think you can and ought to help me. It is on the Chinese question.

I have made many efforts to have our Chinese attended to in their spiritual affairs. I wrote to Cardinal Fransoni. I got a Franciscan missionary, who, after building a little chapel for them, left in bad health. Then I obtained Father Thomas Cian, who could not do much for them, and he finally had to go. Then I visited the Chinese College at Naples, but saw that I could scarcely entertain any hope of succeeding there. Then Father Valentini came, but he needed a catechist, whom I obtained from Hongkong, and he also needed a school and chapel, which, when established, were not over successful. I also wrote to our missionaries in China, who could not help. I spoke to our old friend, Father Ponte, who was very anxious to undertake it, but he desired first to communicate with the General, but the General did not encourage immediate action. Then I wrote to the General, and he recommended me to write to Bishop Languillat of China, but, naturally enough, this good Bishop thinks he needs what missionaries he has. Therefore, what is to be done? Must I abandon all hope? Must I leave the large number of Chinese here and through the diocese without any efficient provision for them, and without any missionaries to work for them? The question is a serious one and should be faced.

And I do believe that you might make plans by which you could devote one or two missionaries to this noble work. Such mission cannot be well given to secular priests; it is not easy to expect any other religious community to be able to attend to it; I believe that St. Francis Xavier and St. Ignatius would say that such a mission must be attended to by the Jesuit Fathers, and I believe that in charity you ought to take the matter in hand in real earnest. I cannot give up the affair; for I suppose that you yourself, in my place, would press the matter to the last point. Of course I write this in a good spirit; and yet I mean that you must have charity enough to give me an answer different from all those I got these last twenty years.

Yours truly in Christ,

†J. S. ALEMANY, A. S. F.

Very Rev. Aloysius Masnata, S. J., Supr."

If the zeal of the pious Archbishop needed eulogy, the foregoing letter would abundantly supply it. He had done what was in his power though success had not crowned his efforts. Not for one year alone nor for ten had he struggled, but, as he himself tells us, for two decades of years, ever rising superior to ill-success, and turning from one quarter to another, according as here or there he saw a gleam of hope. Five years previously, in the latter part of September, he had even turned over his old archiepiscopal residence on Dupont Street, near California, to be a chapel for the Chinese, and had built for himself a new residence which the Paulist Fathers now occupy.

As the matter was of the utmost importance, Father Masnata was obliged, as Father Ponte had been before him, to refer the matter to Higher Superiors, and the same answer seems to have been returned that, all things considered, it was not expedient for the Fathers, burdened as they were with work of church and college, attending San Quentin, the city prisons, the hospitals, the industrial school, acting as confessors to most of the various sisterhoods, to undertake a work so excellent and desirable, but which must necessarily interfere with other good works already accepted and established. So the matter ended.

Music this year among the pupils of the college came into greater prominence than ever before. On February 12th, the St.Ignatius Band was organized "to cultivate music for innocent social enjoyment and to add solemnity to civil and religious festivals." Father Nattini was president, and Mr. L. Von der Mehden, director. Vocal music was also cultivated, as we learn from the programme of the exhibition, which tells us of "songs by the Pupils' Musical Society, under the leadership of Mr. L. Von der Mehden." This latter society does not seem, however, to have had a complete organization distinct from that of the band, for until the following year it has no place in the catalogue among college societies. When, however, it does appear, it replaces the band.

The faculty this year lost Fathers Leggio and Galliano, who went to Santa Clara; but received in return from Santa Clara, Messrs. James O'Sullivan, Daniel Crowley and Dominic Giacobbi, S. J.

1875.

The year 1875 affords little to the recording pen in comparison with other years, but what it offers is indicative of the flourishing state of the college. The number of the pupils reached 748, and presented eight candidates for degrees—James I. Boland, John T. Fogarty, Alfred T. Kelly, Joseph Pescia, Florence McAuliffe and Michael F. O'Connor for that of Bachelor of Arts; Jerome Hughes and Thomas Tully for that of Bachelor of Science. On August 13th, Father Angelo Affranchino and Mr. Jeremiah Collins, S. J., came from Santa Clara to form part of the faculty; and three days later Mr. Joseph Sasia left to complete his theological course in Woodstock, Maryland.

It has been our pleasant duty in the early part of the preceding year, to record the generosity of Mr. Tiburcio Parrott towards the physical cabinet of the college. It is an equally pleasant one to chronicle, in the October of this, the even more costly gift of Mr. Joseph Donohoe to the museum. Of him and his gift the college historian writes:

"Sometime later, Mr. Joseph Donohoe, a most excellent man and wonderfully devoted to the Society of Jesus, enriched by his generosity the Museum of Natural History. His donation consisted of a rich collection of minerals and other substances, together with a no small collection of objects sculptured by the art of various Indian tribes. But, generous as was this gift, it was outdone by the richness of the cases that contained it. In these, the rareness and solidity of the wood vies with the grace and elegance of artistic construction, so that the cases themselves are works of great price."

The *Monitor* of October 9th treats of the same generous deed under the heading,

"A TRUE FRIEND OF SCIENCE."

"Our distinguished citizen, Joseph A. Donohoe, Esq.," it says, "lately secured the magnificent collection of minerals and curiosities which has so long been admired at the Occidental Hotel, and with rare generosity has donated it to St. Ignatius College on Market Street.

GIFT OF MR. JOSEPH DONOHOE

The cabinet contains very many specimens, large and small, of valuable and rich ores and minerals, Indian remains, shells, coins, rarities, curiosities and historical records of various kinds, collected in the course of many years, and contributed by donors from different parts of the world. The collection made up three or four wagon loads in transportation.

The superb mahogany cases, lined with velvet and mirrors, and of beautiful workmanship, ten feet in height and thirty-six feet in length, form no inconsiderable part of the donation. They are now being put up in an additional room, which will be, in the college, the ninth devoted to the scientific department, where they will remain as a permanent monument to the kind thoughtfulness and generosity of the donor and to the active interest that he takes in the cause of Catholic education.

Much credit is certainly due the generous donor, for such deeds as this are, as yet, rare among us; and while Protestant institutions and universities, largely endowed by city and State, so often receive large gifts and legacies, and are otherwise greatly helped by individuals, our Catholic colleges and institutions, destitute of revenues and means, though equally and even more deserving, are too easily forgotten by those who could well aid them in their noble work, and are left to struggle on against great difficulties unaided by all except their own individual efforts.

Let us hope that the praiseworthy act of Mr. Donohoe, just chronicled, will be often and largely imitated by our men of means, of whom there is no lack in our Catholic community."

But amid the general prosperity of the year, there was one loss to the college which we regret to mention, but history is a statement of facts in which pleasant and unpleasant events hold equal rank and demand equal recognition. The loss was the disbandment of the Ignatian Literary Society, which, during its existence, had so often reflected great honor on the institution as well as on its own members. The minutes of the society tell the tale.

"OCTOBER 26th, 1875.

A special meeting of the Ignatian Literary Society was convened this evening by the president. Messrs. R. Tobin,

Jas. H. Clark, T. D. Riordan, Thos. H. Griffin, R. E. McGill and A. Campbell, Jr., were present, Rev. E. M. Nattini occupying the chair, and Jas. H. Clark acting as secretary *pro tem.* The president stated that owing to the impossibility of the members' attending the regular meetings of the society, any motion was now in order for the dissolution of the society. Mr. A. Campbell moved that the Ignatian Literary Society be considered not existing any longer after the adjournment of the present meeting. Seconded by Mr. J. H. Clark, the motion was carried unanimously. It was also moved and seconded that the president be requested to give certificates of membership, with discretionary powers to act in reference to this matter, after the adjournment of the society. Mr. A. Campbell moved that a vote of thanks be offered the president for his constant efforts and labors in behalf of the society. The president responded in a feeling manner. After which the final adjournment of the society was moved and carried.

E. M. NATTINI, S. J., Pres."

The society was, however, reorganized on a different basis before the following June, for in the catalogue of that date the society appears with its full complement of officers.

While the Ignatian Society was thus, in October, closing a useful existence, Father Neri was about reopening the course of public lectures which ill health, about March of the previous year, had obliged him to discontinue. In the first lecture of the resumed course, Thursday, November 4th, he says pleasantly:

"As resumption seems now to be the cry of the day, I reappear before you this evening to resume the course of the scientific lectures suspended about twenty months ago. As long as influential firms and banks either forced to suspend or designedly suspended, and inflation schemes held sway in the country with an apparent chance of success, I could venture to hold out after their example, and keep both myself and my ticket-holders in suspension; but when the Bank of California bravely resumed, and Democracy was defeated in the Ohio elections by the resumption party, I clearly saw that I had to change my policy and that it was high time for resumption."

In this last lecture on December 9th, he pays the following delicate tribute to Mr. Parrott:

"And especially do I return thanks to a few friends of our institution, patrons of science and education, who very generously donated considerable sums to enable us to procure valuable pieces of apparatus. Indeed, without the spirit of one whose name I regret not to be at liberty to divulge, his modesty being equal to his generosity, my aspirations, though so high in these matters, would never have arisen to a twelve-thousand-franc magneto-electric machine, or, if they had mounted so high, they would have remained castles in the air, as they would have been without the solid foundation of hard cash, had he not undertaken to pay the bill. I take this occasion to thank him cordially again, as also another very estimable person not far removed from him, who contributed nearly one half of the sum without which we could not easily have procured a seven-hundred-dollar induction coil."

1876.

The spiritual fruits produced in the church were ever on the increase, as had been demonstrated again and again as the various feast days gave the people a chance of manifesting their devotion; but the Holy Saturday of 1876 was remarkable even among remarkable days, for the confessionals were crowded from afternoon until midnight, even though extra confessionals were placed in the church and two of the Fathers heard confessions in the parlors.

The Sodalities, also, were flourishing, and, on June 11th, the Ladies' Sodality passed a resolution that girls under fifteen years of age, were not eligible for membership. Thus we read in the minutes: "Sunday, June 11th, the Reverend Director, Father Accolti, passed a resolution that no one should be admitted as a member of the Sodality of the Blessed Virgin Mary, until past the age of fifteen; those that had already been admitted as members under that age could remain as members." It is probable that the admission of children too young, had proved detrimental to the organization, in as much as childhood lacked the maturity and gravity which older persons naturally desired in organizations of this kind.

On July 18th, Father John Pinasco came from Santa Clara to assume the duties of vice-president of the college, and about two weeks later, Father Nattini was transferred to Santa Clara. Father Maraschi, after being treasurer of the pupils for twenty-one years, was relieved by Father Prelato. Mr. Robert Smith, S. J., on October 9th, took the place of Mr. M. Hanrahan.

On August 8th, the Mechanics Institute opened its eleventh industrial exhibition in its pavilion, which at that time stood at Mission and Eighth Streets, and invited the college to display its physical cabinet. Though the project was one involving extreme care, since the apparatus was so delicate; and of no slight risk, since in great part fragile; the college authorities thought that this would be an excellent opportunity for submitting to the public gaze, what Catholics in the city were doing for science. How highly their courtesy was valued, we may judge from the "Report on Exhibits":

"One of the most prominent and attractive features of the exhibition," it says, "was, by universal consent, this display of a large portion of the scientific apparatus of St. Ignatius College, and the exhibitions of electric light and other physical experiments by the Rev. J. M. Neri, S. J., professor of natural philosophy of that institution of learning. The more delicate portion of the scientific instruments, neatly arranged, labelled, and classified under their proper departments, was exhibited upon shelves entirely encased within a glass enclosure thirty-two feet long, twelve feet wide, and twelve feet high. The larger and heavier portion of the apparatus occupied an open space contiguous to the glass enclosure. . . .

The appearance presented by the display of such an elaborate and costly apparatus was imposing in the extreme. Having been, for the most part, manufactured to order for St. Ignatius College during the last six years, it is quite new and of modern construction, and not only highly finished, but well adapted to the work required of it, both for class and lecture demonstrations, and for research and investigation. . . .

These scientific exhibitions, both of magnificent philosophical apparatus and of the illustrations and experiments ably conducted by Rev. Father Neri and his assisting pupils on such a

FATHER JOHN PINASCO, S. J.

large scale, proved eminently interesting to all classes of people. Thousands of visitors, who were unaware even of the existence of such means of knowledge and scientific information, could not but derive much profit and advantage from this display. No doubt the exhibit contributed much toward the success of the eleventh Industrial Fair.

We may well congratulate ourselves on possessing in our midst, in this young city and State, such facilities for scientific education as St. Ignatius College affords to our rising generation, and such a cabinet of philosophical apparatus, second to none in the United States."

We have said that the humbler works of spiritual charity have ever, in St. Ignatius, gone hand in hand with the more striking works of science and education, and the truth received new illustration this year when, at His Grace's request, Father Peter O'Flynn accepted the chaplaincy of the English-speaking prisoners of San Quentin. Two Jesuits thenceforward, instead of one, for a considerable time, paid regular visits to the institution, Father O'Flynn attending those to whom English was the mother tongue, and Father Piccardo attending those to whom it was not.

On November 25th, a new member was added to the faculty, Father Amandus Wenzel, a brilliant scientist. He had arrived in California a year before from Guayaquil, Equador, having been exiled by the revolutionists after the murder of Garcia Moreno. After a three weeks' stay in California, he had departed for St. Louis, but now had returned, having been given to the Mission of California by Very Rev. Father Beckx and assigned to St. Ignatius College by Father Masnata. Various changes in administration were in contemplation—changes that made Father Wenzel's services both most useful and acceptable.

On December 8th, Father John Pinasco was announced as president of St. Ignatius. He immediately took up the duties of the new office without relinquishing those of the vice-presidency. In fact, during the three years and a half that he ruled the destinies of the institution, he fulfilled the duties of both positions to the great satisfaction of all concerned, though

with how much labor to himself and self-sacrifice, those only who have experienced such cares can fully realize.

1877.

On January 5th, Father Neri went to teach physics in Santa Clara. Father Brunengo, professor of that branch of science, had replaced Father Varsi as president of Santa Clara College on December 26th, 1876, and Fathers Varsi and Wenzel were to divide Father Neri's work between them, the latter taking chemistry; the former, physics. On the Feast of the Epiphany, Father Varsi came to St. Ignatius, bringing with him the broad mind and the generous heart that were to plan so much and execute so much for its future welfare. With his coming, the period of development was drawing to a close, and that of completion was about to dawn. But some months of rest were to be given him, in which, after nine years of arduous toil and ceaseless worry in college management, he would be allowed to revel in the delights of physics, of which branch of natural science he was an accomplished master.

On the 26th of the month, the beautiful marble statue of St. Joseph arrived from Rome. It was the gift of James R. Kelly, Esq. It was placed on the side altar which stood to the right of the main altar, the picture of the Sacred Heart which had been there, having been removed to give it place. Here it remained until later the church was abandoned. It was then placed in the present church, where it now stands on its own altar, an object of devotion to the faithful and a memorial to the piety of the donor.

In the beginning of May, to the great pleasure of his many friends, Father Affranchino arrived from New Mexico, whither he had gone the preceding year to seek restoration to health. His journey had not been successful, though doubtless it helped to prolong his life. He was soon appointed to labor in San José, where he remained until shortly before his death. He died piously at Santa Clara, July 13th, 1879.

On the 10th of June, Father Varsi departed for Italy. The motives for the removal of church and college had become so pressing that delay meant serious, if not irreparable loss. In a city rapidly developing, desirable locations for a large church

and college are not always obtainable; and if, when obtainable, the opportunity of purchasing them is neglected, they are liable to be subdivided and built upon, thus either taking the property entirely out of the market, or uselessly doubling or trebling the original price to a purchaser who desires the land only and not the buildings.

If church and college were to continue to exist, they must move, and move as soon as possible. Taxation to the amount of $12,000 a year was already away and beyond what the resources of the Fathers could bear; and this sum, far from diminishing, would inevitably increase as the land grew in commercial value and better buildings were erected on it. The Fathers had no choice; they must leave the property on Market Street.

The matter was thoroughly discussed with Very Rev. Father Beckx, the General of the Society of Jesus, and, having received his approval, was submitted to the Propaganda for decision. Father Varsi had an interview with His Eminence, Cardinal Franchi, Prefect of the Propaganda, submitted maps of San Francisco, and indicated two lots somewhat nearer Market Street than the one at present occupied, as possible locations for the new buildings.

On being asked whether the Fathers might go on with the project, "Facciano pure," answered the Cardinal; "Let them by all means." The matter, therefore, was definitely settled. A site a little more removed from Market Street than those first thought of was ultimately chosen, but of this a little later.

In June of the present year, Father Joseph Bixio once more joined the community, and, in July, Father Patrick Kelly and Mr. Michael Shallo, S. J. Messrs. James O'Sullivan and Robert Smith, S. J., went to Santa Clara; and Father O'Flynn was transferred from college work to that of the ministry. Father Barchi, as librarian, appears in the college catalogue, a distinction justly merited by a zeal equally admirable in the obtaining of books and in the care of those committed to his charge. Had Father Florence Sullivan been given his choice of employments, he could not have selected one more to his taste than that which fell to his lot in the appointment of offices—the directorship, namely, of the devotion to the Sacred Heart. The development

and extension of this devotion became his earnest endeavor, and love made labor light when directed to this worthy end.

In the absence of Father Varsi, Father Wenzel was appointed to take full charge of the department of natural sciences. An accomplished scholar, it was easy for him to assume its manifold duties. An accident, however, soon came to mar the happy condition of affairs, and, while less serious than it might have been under the circumstances, it was a source of much physical pain and mental anxiety to him, for there was question of the probable loss of an eye.

On August 21st, while experimenting in class with hydrogen, the jar containing the gas exploded, and fragments of glass penetrated his left eye. Fears were naturally entertained that sight was destroyed.

Doctors O'Toole and Martinache, the best oculists in the city, whose professional services were ever at the Fathers' disposal without pecuniary compensation, were immediately summoned, and hastened to do everything that friendship and science could do. Thanks to their devotion and skill, the eyesight was saved. It remained, however, somewhat impaired, until, some years later, by a special favor of Heaven, as is reported, it was restored to him in all its fullness.

During the weeks of Father Wenzel's enforced seclusion, the scientific classes of the college were carried on by Father Neri, who, in the first days of August, had come to St. Ignatius from Santa Clara for the benefit of his health. On September 19th, Father Wenzel was again in harness, and a week later Father Neri departed.

On the 28th of the same month, Father Varsi arrived in San Francisco, bringing with him fourteen young men who had come to increase the number of Jesuits in California. Among them were several who have since attained prominence among their brethren. There was in the number a young student, Joseph Hickey; there were novices, Edward Allen and John Nestor; candidates, Richard Gleeson and William Melchers; all, at present, Fathers who have contributed much to the spiritual growth and prosperity of the Californian Mission.

On October 1st, Father Varsi accompanied the band to Santa Clara, and was there, on the following day, announced as the

successor of Father Masnata, General Superior of the Jesuits in California. Santa Clara had been the residence of Father Masnata since the 30th of July; for, informed as he had been of the coming appointment of Father Varsi, he had transferred his abode thither in anticipation of the change. The announcement of Father Varsi's Superiorship was not made in St. Ignatius, however, until the following day. On the 5th, Father Varsi returned to the city, to reside permanently and gird himself to meet the almost superhuman cares and labors that awaited him.

With the departure of Father Neri at the beginning of the year, the Loyola Academy seems to have passed out of existence. A new debating society, however, came to light in October, under the directorship of Mr. Shallo. It was the Junior Philhistorian Debating Society, and, as its name indicates, was intended for the younger pupils. A new departure is also found in the college catalogue, in which the list of graduates is printed for the first time.

With Father Varsi at the head of affairs; with the urgency of removal of church and college daily growing; with the knowledge that His Eminence, Cardinal Franchi, the prefect of the Propaganda, favored a change of location; it was but natural that as little time as possible should be lost in making the selection. The site definitely chosen was the present one, called Block 74 of the Western Addition, and owned by Mr. D. J. Oliver. It was sufficiently large, was bounded by four streets, Van Ness Avenue, Hayes, Franklin and Grove; was sufficiently central, especially in view of the city's growth; and was in a desirable residence locality. The deeds were signed on October 29th, and the price paid was $200,000; a rather high figure at the time of purchase; but, as the property was about to be sold in subdivisions, it was either pay the price or lose the opportunity, so the price was paid, as prices before had been paid, with borrowed money.

In connection with the lot, a deed of kindness calls for mention. When the news was noised abroad that the Fathers had made the purchase, bigotry soon began to make itself felt. Ivy Avenue ran east and west on either side of the property, and if this were opened up, Block 74 would be ruined as a site for

the Jesuit church and college. The Fathers' enemies were soon at work, but so also were the Fathers' friends, and foremost Mr. John A. Hicks, who placed his time and talents at the disposal of Alma Mater. In the State Legislature he ably defended the Fathers' interests, so that the block was left undisturbed, much to his credit and Alma Mater's happiness.

1878.

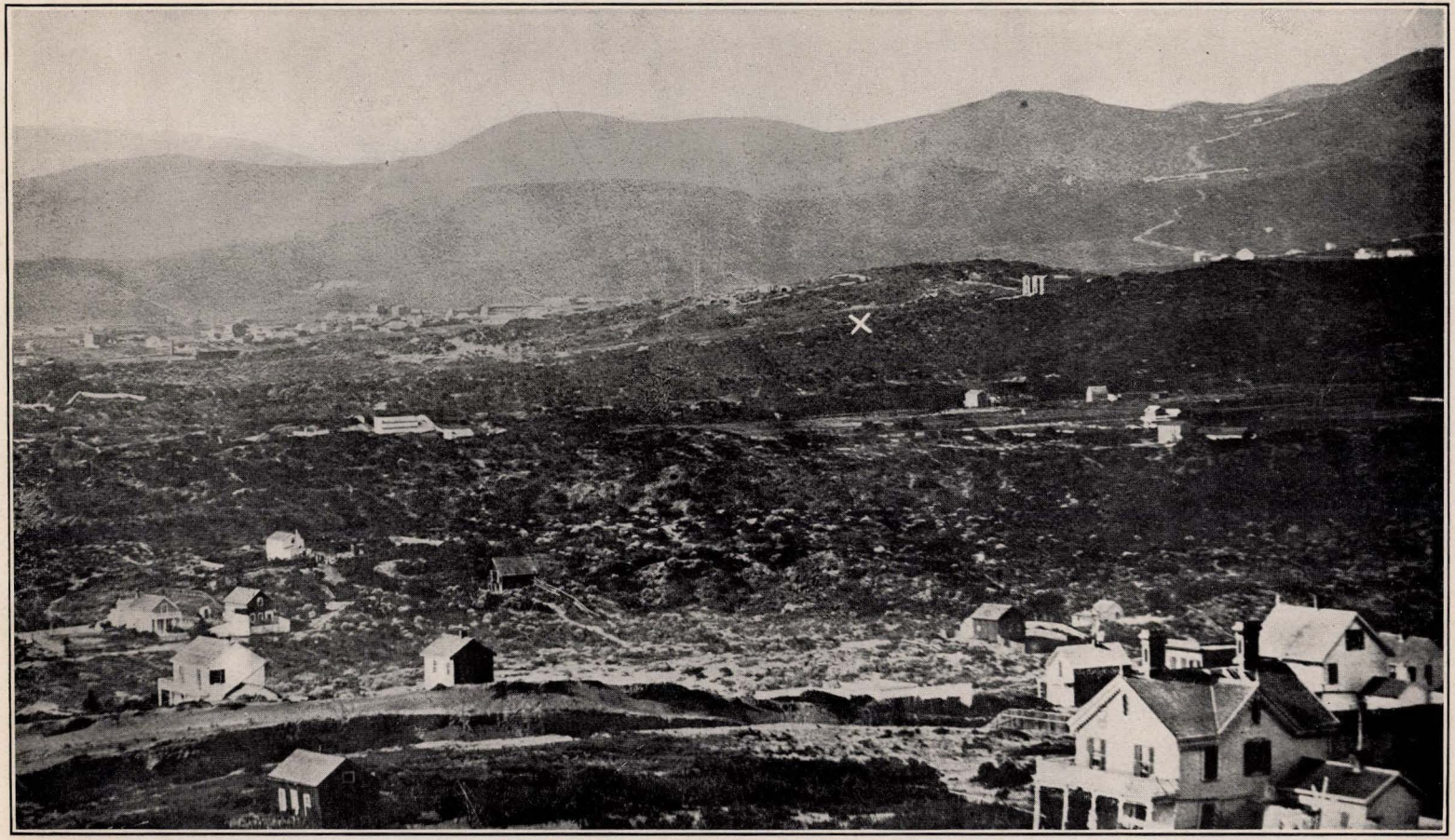
On the 7th of February, 1878, Pope Pius IX ended his long and dolorous pontificate by a saintly death. A solemn funeral service was celebrated for him in the Cathedral on the 12th, at which several of our Fathers assisted; and on the 20th, in our church. The edifice was draped in black and a magnificent catafalque was erected near the altar rails. The altar itself was one mass of lights, and the solemn tones of the organ reflected the sincere sorrow of the immense throng that gathered to offer the holy sacrifice of the mass for the repose of the soul of the Supreme Father of the faithful.

From the *Monitor* of February 28th we glean both the following complimentary notice and the more complimentary description:

"The solemn requiem mass for Pius IX," it says, "was celebrated at this church (St. Ignatius) on Wednesday, 20th inst. The Jesuit Fathers and the Sodality members had made great preparations for the service, and in elaborate and artistic decoration it outrivaled that of all the other churches in the city."

But let us view the solemn scenes through the eyes of one who was present:

"On Sunday, the 17th instant, it was announced at all the masses in the church of the Jesuits, 841 Market Street, that a requiem mass would be celebrated on Wednesday for the soul of the deceased Pontiff, and the faithful of the congregation were recommended to approach the Holy Communion on that day for the above intention, and, also, for the Conclave then in session. In accordance with this suggestion, multitudes received Holy Communion, and each received from the Fathers, at the hands of an acolyte, as a precious memento of the occasion, a



SAN FRANCISCO IN 1856.—Cross marking approximately present site of College

medal blessed by Pius IX at the time of the visit of Very Rev. A. Varsi, the present Superior of the Society of Jesus in this city.

The decorations of the church, by their magnificence, manifested the ardor of affection and reverence in which the Holy Pontiff is held by the Fathers, many of whom are Italians and were personal acquaintances of His Holiness during his lifetime.

Thousands of yards of soft black and white material encircled the walls around the ceiling and gallery fronts, looped in graceful festoons and fastened with rosettes in that studied negligence or severity of plainness which, without sacrificing the beauty of the drapings, speaks eloquently of the real mourner. The hangings in the vestibule were arranged in exquisite taste, falling in heavy plaitings and edged with white fringe. The eighteen pillars which support the galleries were covered closely with black, as were also the entire walls of the chancel and arched ceiling of the sanctuary, the altar-piece of which, covered also in black, was rendered very effective by a massive white cross of stately proportions which appeared as if planted in front of it, and was brought into bold relief by the black background.

Twelve pews had been removed from the body of the church, directly in front of the high altar, to give space for the dais that was to serve as the foundation supporting the catafalque and memorial monument. This dais arose in a succession of five stages, or steps, painted in close imitation of black-veined marble; and on these were arranged innumerable bouquets of flowers in costly vases of Bohemian and other rare and exquisite wares; delicate wreaths of pure white camellias, interwoven with religious designs—the anchor of hope, the cross of faith, the heart of charity, the coat of arms of the dead Pontiff—all with the most cunning skill of the florist's art. On the floor stood six tall candlesticks surrounding the catafalque; on the upper steps at the four corners a large gilt candelabrum, bearing nine lights and a very large bouquet; and in every available spot were small but costly candelabra bearing wax candles.

On this black-veined marble dais rested what seemed, to the mind's eye, the coffin and the earthly remains of him who

a few days since swayed over loving hearts the mightiest scepter that earth can know—a spiritual scepter that commands hearts and souls. Draped in a very rich gold-fringed silk pall, and at the head resting on a black velvet cushion fringed also with gold, was the triple crown—a silver and gold tiara,—a wonderful triumph of the decorator's art. It seemed, indeed, the lying in state of a right royal monarch, one not disowned by an envious brotherhood.

A space of about seven feet by five occupied by the catafalque was marked by four short columns, formed in clusters of three, and painted in imitation of red porphyry, which supported the base of the finely-proportioned monumental obelisk in white marble rising grandly thirty-two feet, and terminated by an elegant cross that almost reached to the frescoes of the roof.

The face of the pedestal of the obelisk, looking towards the entrance, presented a fine portrait of the benignant Pius, by Tojetti, the Italian Catholic artist, who boasts of numbering among his patrons the illustrious Pope. It is said that in a little over a day he completed this, from an original brought by the Superior from Rome. The portrait is a bust robed in red vestments and surrounded by a crown composed, the lower portion, of oak leaves with the young acorns, significant of stability and fortitude, so characteristic of Pius IX; and the upper portion, of the Victoria laurel also putting forth its fruit.

The shaft of the obelisk surmounting this portrait bore in fine lettering the following inscription:

'Pius IX, died February 7th, 1878. Hail, Victorious Spirit! "Our soul hath been delivered out of the snares of the Fowlers." Ps. cxxiii: 7.

"As to the rest there is laid up for me a Crown of Justice." II Tim. iv: 8.'

The opposite face of the shaft looking towards the altar:

'Pius IX, created Archbishop, June 3rd, 1827. Hail, anointed of the Lord! "In all things show thyself an example of good works, in doctrine, in integrity, in gravity, instructing us." Tit. ii: 7, 12.'

We are told that seven of these decorators worked night and day while the ladies of the congregation were making the festoons, rosettes, etc., etc., for their use, in order to procure the effects we have essayed to describe; and those spectators will readily believe it who were fortunate enough to catch sight of the dazzling view at the moment when the congregation of over three thousand souls bowed in adoration during the elevation of the King of Kings—the Pontiff of Pontiffs—whose faithful Vicar was commanding such marks of veneration.

The hundreds of wax tapers had previously been lighted, and illuminated the white marble obelisk rising with such a surprising beauty from the triply columned pillars of red porphyry; and all the floral offerings and rich candelabra, and the smiling face of the Pontiff, encircled in the emblematic oak and laurel crown, and the magnificent pall and shining tiara, all were aglow, and photographed a picture within the eye of the beholder, long to be remembered. At two other moments the scene was exceedingly picturesque; once at the absolution, when the priests and boys of the Sanctuary Society, in rich lace surplices, surrounded the catafalque, bearing in their hands tall candles; and again during the sermon when as Rev. Father Buchard pronounced the words, 'We do not mourn as those without hope,' a sudden gleam of sunshine broke through the clouds that had darkened the sky, with a startling radiance as if in response to the sentiment.

The Office of the Dead was chanted at half-past nine, previous to the Mass, by the Fathers of the Society of Jesus, and it might have been noticed that numbers of the congregation were silently accompanying them reading the same in their books. The sanctuary was completely filled by the Fathers and acolytes.

The following-named gentlemen were honored with a place as pall-bearers: Messrs. F. H. Wensinger, H. D. Dance, D. T. Murphy, J. J. O'Brien, James R. Kelly and Richard Heney.

Members of the Sodality of the Blessed Virgin, wearing the crimson badges of their marshals, acted as ushers, and, considering the dense crowd, succeeded in keeping the aisles comparatively clear.

The Celebrant of the Mass was Very Rev. A. Varsi, the Superior. He was assisted by Rev. Father Messea as deacon, and by Mr. Collins, S. J., as subdeacon. Mr. Crowley, S. J., the director of the Sanctuary Society, was master of ceremonies."

Some two weeks later, the Philhistorian Debating Society which had again and again covered itself with glory, received from the same paper the following commendatory notice:

"We attended the literary entertainment given by this society on last Monday evening. The College Hall, where it took place, was well crowded, and a highly appreciative audience manifested great interest in the proceedings. The principal feature of the entertainment consisted in a debate on the question, 'Has every male adult a right to vote?' and the arguments advanced by the young debaters were very ably and forcibly put. Where all were so excellent, it may be invidious to single out any individual, but the natural, self-possessed and eloquent delivery of Master James D. Phelan elicited general commendation. The music furnished by the college orchestra was of a very high order of excellence.

It is well that the Catholic community should encourage, by their presence at such exhibitions, not only the pupils, but also the members of those religious communities who are working so laboriously for the well-being of the entire Church and State of California. It is a great source of pride and pleasure to Catholics to look around them and see what has been done in a young city like San Francisco by members of their faith. These three splendid institutions, St. Ignatius College, St. Mary's and the Sacred Heart, educating about two thousand of our Catholic youth, give bright and cheery prospects for the future."

On Saturday evening, March 23rd, His Excellency, Most Rev. Dr. George Conroy, Bishop of Ardagh and Clonmacnoise, Ireland, and, under Pope Pius IX, Apostolic Delegate to Canada, arrived somewhat unexpectedly in the city. It had been thought that he would spend a few days with the Right Reverend Bishop O'Connell in Marysville, several of whose priests had been, of old, pupils of Bishop Conroy. He was accompanied by Right Reverend Dr. O'Connor of Omaha, who returned to his diocese

in a few days, and his secretary, Rev. Dr. O'Connor. About the end of March, he had a reception in Santa Clara; on the 8th of April, at St. Mary's College; and on the 12th, at St. Ignatius. A literary entertainment was followed by some scientific experiments performed in the cabinet by Father Wenzel; and these, in turn, gave place to a dinner at which His Grace, the Archbishop, was present, with many priests and prominent laymen.

In the faculty this year there were several changes. Fathers Amandus Wenzel, Cæsar A. Barchi and Mr. Jeremiah F. Collins, S. J., were transferred to Santa Clara, and Fathers Joseph M. Neri, Francis Veyret, Celestine Galliano and Joseph Sasia replaced them. Father Joseph Bixio departed for Australia in company with Father Kelly of the Irish Province.

On St. Aloysius Day, his patronal feast, Father Varsi addressed the following communication to His Grace, the Most Rev. Archbishop:

** "SAN FRANCISCO, June 21st, 1878.

Most Reverend Archbishop:

I have received information from Very Rev. Father General Beckx that it has been decided in Rome by the proper authority, that we are at liberty to remove St. Ignatius Church and College to lot 74 of the Western Addition; and Father General says that we should commence the building at once.

This decision relieves me of a very great anxiety; but yet I should feel very much grieved if I were to proceed without first obtaining Your Grace's blessing on it. I therefore most humbly beg Your Grace, for the love of Jesus' Sacred Heart and of St. Aloysius, whose feast we celebrate to-day, to grant us this favor; for which we shall ever feel most grateful.

Hoping to receive a favorable answer soon, I remain, with the most sincere respect,

Your Grace's very humble servant in Christ,

A. VARSI, S. J.

Most Rev. Jos. S. Alemany, O. P.,
Archbishop of San Francisco."

His Grace's answer came on August 5th, for naturally he had to await official information from Rome on the subject, and,

until this had been received, he was not in a position to reply. On that day he penned the following answer:

** "SAN FRANCISCO, Aug. 5th, 1878.

Very Reverend and dear Sir:

The Cardinal Prefect informed me that considering what has been done—the immense injury that would accrue to you if your new building were not built on your new lot, purchased with a most heavy sum, etc.—you may be allowed to proceed: consequently, I can have no objection."

He then goes on to state what he judges would be fair if the erection of the church on the new site should cause injury to churches planned or already existing, and signs himself:

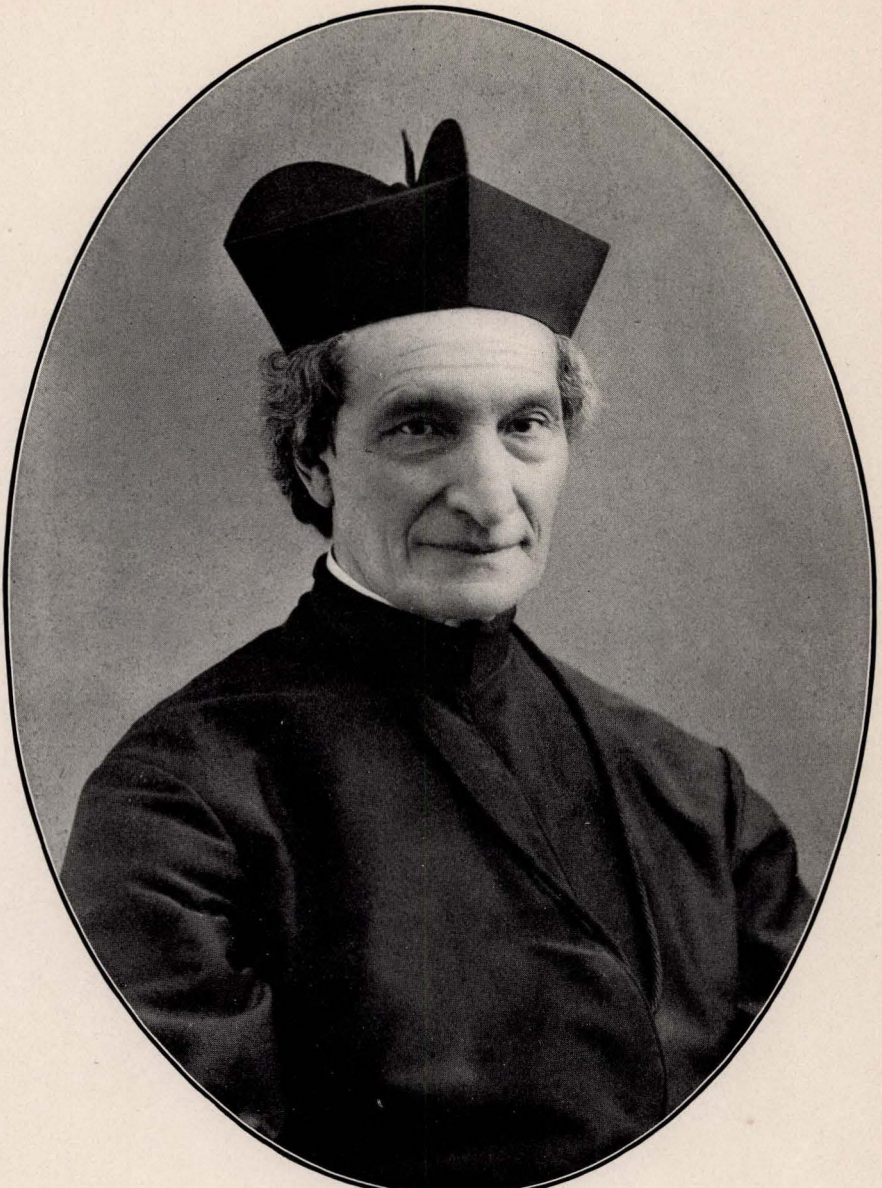
"Yours truly in Christ,

†J. S. ALEMANY, A. S. F.

Very Rev. A. Varsi, S. J., Superior."

As Father Varsi knew that the matter had been definitely settled, and as he had advised His Grace, the Archbishop, of the fact; and as, moreover, every day added to the interest on the $200,000 spent upon the lot which for eight months had lain idle; and as, lastly, plans, and specifications, and an estimate of expenses had been referred to Very Rev. Father Beckx and had been approved, he considered that no time was to be lost in putting his hand to the work. The first plan was to have the church face on Van Ness Avenue, with the college on one side of it and the residence on the other; but this idea was abandoned, among other reasons, on account of the clouds of dust which, at certain periods of the year, sweep down that thoroughfare, and which would render neatness and cleanness in the church a serious problem. The present plan was therefore formed, in which the church fronts on Hayes Street, residence and college springing out from it in the form of an imperfect E, a series of rooms and corridors running along the side of the church giving direct and easy communication between church and house and college.

The plans were made by Father Varsi and Mr. Hugh McKeadney. Mr. McKeadney was selected to supervise the work. What we have called the "Period of Development" was over; "Completion" was beginning.



FATHER ALOYSIUS VARSI, S. J.

CHAPTER V.

Completion, 1878--1905.

Bids for six or seven million bricks were immediately solicited, and, as the Patent Brick Company gave the lowest figure, the contract was awarded to it. Presently there was no end of trouble. The Patent Brick Company, it seems, employed Chinese to put the bricks for baking into the heated ovens, labor which, owing to its hardships, it was said white men refused to do. Immediately the Brick Makers' Protective Association was up in arms; delegations waited upon Father Varsi; the daily papers were full of the subject; and the sandlot at times discussed the matter in rather heated terms. These were the days of Anti-Chinese agitation in San Francisco, and what in normal times would not have attracted a glance, was magnified into huge proportions by the heated imagination of passion, or the lust of power of designing men.

Hard times, too, had their part to play in the troubles of the hour. Crops, owing to a dearth of rain, had been scant in 1877; and the closing months of the year, and the early days of 1878 had threatened the State with a repetition of the calamity. A pastoral letter, calling for prayers for rain, was circulated on January 12th, 1878, in all the churches of the Archdiocese. Rain, indeed, soon came in abundance, but the parched earth could not drink it all in, and serious floods in many places were the result. Labor meetings in which inflammatory speeches were made and violence threatened, were of constant occurrence; and so threatening did matters appear that His Grace, the Archbishop, deemed it advisable to issue a pastoral on April 5th, warning the faithful against evil plotters, and counseling the putting away of enmities, emulations, contentions, wraths and quarrels.

Thousands and thousands of men were idle, while steamship after steamship was unloading its hordes of coolies at our wharves. With the minds of the laboring classes thus excited, it is not hard to imagine what an immense conflagration might follow from the merest spark.

The tone of the press was not, in general, friendly to us at the outset; for, while highly commendatory of the farsightedness and energy of the Fathers who planned in those troubled times this new and substantial ornament for the city, the papers carefully avoided anything that might bring themselves into conflict with organized labor.

"A meeting of the Brick Makers' Protective Association," says the *Call* of July 2nd, "was held yesterday afternoon at Room 85, Montgomery Block. After disposing of routine business, the members fell to discussing the contemplated erection of a Roman Catholic Church on Van Ness Avenue and Hayes Street, and the action of Rev. Father Maraschi thereto. It was stated by the members that the Reverend Clergyman had contracted, or is about contracting, for over four million bricks of Chinese manufacture. He had been waited upon by members of brick-making firms where white labor is employed, and these made offer to supply the bricks at the same cost as the Chinamen; but they had received no encouragement from the Reverend Father. In fact he declined to treat with them. Some very bitter comments were made by the members at their meeting yesterday over the proceeding. White labor, it was said, was employed in response to a general demand; but unless the firms employing it receive more encouragement than heretofore, the men will have to be discharged. The subject of supplying bricks to the city government by Chinese firms was also debated."

Under the title, "A Question for those Concerned," one of the dailies on the 3rd published a bitter attack upon the Fathers. "The Jesuit Fathers of this city purpose," it says, "to build a very large church on Van Ness Avenue. It is estimated that a total of about fifteen million bricks will be used in the building. In the bidding for the contract for the number required this year (four millions), the lowest bidder was the Chinese company. Sooner, however, than have the contract go to the Chinese, the Brick Makers' Protective Union agreed to furnish the bricks at the price that company stated in the bid. The contract is not yet awarded. The Union comprises seventeen firms, and employment is given to white men

only. A force of fifteen hundred is now employed. The Chinese company employ only coolies, as a matter of course. There ought not, in the first place, have been any opportunity given to the Chinese company to put in a bid; there ought not be a brick made by coolie labor in the edifice. The money raised for the building, unless we greatly err, has been contributed mainly, if not entirely, by white men and women. Much of it, probably the larger share, has been received from the working classes—mostly from those of Irish birth and blood. These same classes will be depended upon to contribute to finish the work. Among them are hundreds who make brick in the Union yards. Against them in sharpest, exhausting competition, come the coolies, who can live cheaper and work at lower wages, because they have no families to support, no homes to maintain. They are not citizens. They do not come here to found homes; but solely as slaves, to make money enough to return to China and live as freemen in their own cheap mode. Yet is it against these miserable serfs that free white men are forced into competition in the matter of work and wages. This is bad enough at best, but it is much worse, almost intolerable, that the money, the aggregate of the little by little contributions they give toward building a church edifice—sums which compel them to pinch themselves in food and clothing—should be paid to maintain these coolies in the employment from which they are themselves thereby driven. In other words their own voluntary contributions to the church are used to support their coolie competitors, and to drive themselves to penury and starvation; and this, too, by those who, it is reasonable to suppose, would be the last of any in the community to so apply the money they get from these poor persons of their own faith, as to give it to the heathens who crowd the white laborer into idleness and suffering. The contract ought not to be given to the Chinese company, nor to any company that employs coolies to make bricks. It ought to be given to the company that employs white men."

The promptness with which this bitter and unmerited attack bore fruit, was doubtless a serious warning to the writer to be more just and prudent in the use of his pen. On the

following day, July 4th, about 12:15 P. M., just as the end of the great procession was filing past the Fathers' residence on Market Street, smoke was seen issuing from the west side of the wooden college on Jessie Street. The fire was evidently of incendiary origin, for it had been started behind the statue of the Blessed Virgin, close by the door at the end of the lowest corridor. An alarm was immediately given, and the flames were extinguished by the firemen after damage to the extent of about one or two hundred dollars had been done. The attempt had failed, but fear filled every breast that it might be repeated. It was evident, therefore, that no time should be lost in getting a true statement of facts before the public. On the 5th, the *Chronicle* in a short paragraph publishes a refutation of the calumny of the Brick Makers' Association.

"M. H. O'Connor, president of the Ninth Ward Workinman's Club," it says, "reports that yesterday he had an interview with the Rev. Father Maraschi in reference to the letting of the brick work for the new Jesuit College on the corner of Van Ness Avenue and Hayes Street to Chinese, and was informed by the clergyman (who denied the truth of the statements made concerning himself at a recent meeting of the Brick Makers' Protective Association) that he was treasurer of the college but had nothing to do with the letting of the contract in question. If it was known, however, that the Patent Brick Company employed Chinese, their bid would not be accepted by the college, as the Fathers were opposed to the employing of Chinese in preference to white men."

On the same day, Father Varsi wrote a refutation of the accusations made against the Fathers, and on the 6th sent it for insertion to the paper which had printed the attack. On being told that his communication had arrived too late, fearing delays when so much depended on promptness, he had the letter inserted in the *Call* of the 7th.

"The following letter was sent in at too late an hour yesterday for insertion in one of our contemporaries, and as it is desirable that publicity should be given it without unnecessary delay, it is inserted in to-day's *Call:*

My dear Editor:

Allow me in fairness to contradict some statements you have been pleased to make in an editorial under the caption, 'A Question for those Concerned,' contained in the issue of the 3rd inst., which, owing to my absence from the city, has not come to my notice ere this.

I am sorry that you have been utterly misinformed concerning our transactions with a certain brick-making company. Had you been more discreet in accepting such information, you would have been more cautious in writing remarks and insinuations calculated to mislead your readers and prejudice them in our disfavor. Therefore, I deem myself, in duty bound, to give a categorical denial to each one of them.

First of all, it is not true that we are going to build only a large church on Van Ness Avenue. We intend to occupy the lot with the whole establishment, viz: church, college and Fathers' residence.

Second. We have not entered upon any contract with any Chinese brick manufacturing company, a company which has no existence, but we have dealt with a company of white men which employs Chinese but not to the exclusion of white men; a circumstance which we were ignorant of, since the transaction passed through a third party who was equally ignorant of the fact.

Third. It is not true that we need fifteen million of bricks to carry out our enterprise. Seven million, perhaps, will be more than we shall need for all purposes.

Fourth. It is not true that any of the seventeen companies of the Protective Union has offered a bid as low as that of the Patent Brick Company, and we are ready, if challenged, to give an affidavit to prove our disclaimer.

Lastly, it is not true that the money raised for the building 'has been contributed mainly, if not entirely, by white men and women.' We have commenced to borrow money from the Hibernia Bank, and, in the progress of time, we shall borrow from the same or others, according to circumstances. We have entered upon this enterprise in the hope of selling to a proper advantage the premises which we now occupy;

which premises have not been procured with the money of the people, as other diocesan ecclesiastical properties have been, but with our own money, and by taking upon ourselves heavy responsibilities. We have never done any begging, neither by subscription nor otherwise, and we never shall.

Submitting ourselves jointly to personal sacrifices, we trust in Divine Providence to be able to carry out our enterprise for the good of our community at large, but more especially for our Catholic population. I repeat, we shall not beg; but should any kind benefactor offer us some donation, we will not be sorry to receive it with sincere thankfulness. The simple collection we take up in the church as usual on Sundays and other feasts, scarcely suffices to cover our regular expenses, and much less to allow us to accumulate treasures. If the members of the congregation put their mite into the plate, be sure that they get back more than the full value, by our spiritual ministrations. Should your paper be incredulous, we would invite it to compare its account book with ours, and after deducting all regular expenses for keeping up the respective establishments, we would be willing to exchange all ours for its honest profits.

Before closing this communication I beg to remark here that one of the main considerations which has urged us to hurry this work just at the present time, has been that of giving some lucrative occupation to workingmen. And should we, in self respect, be compelled by the undue dictations of your publication to adjourn the work to another indefinite season, the workingmen would be the losers. I remain, dear sir,

Yours respectfully,

A. VARSI, S. J.

St. Ignatius College, July 5th, 1878."

Father Varsi's direct and pungent letter produced the desired effect. The paper in question threw the blame of misinformation on the *Call;* disclaimed any intention of doing aught else than obtain that the contract "should be so awarded as that white men, and not coolies, should receive the benefit of it"; protested that "nothing was further from its purpose than to misrepresent, wrong or harm the Society of Jesus, or

MARKET STREET AND VAN NESS AVENUE IN EARLIER TIMES

the faithful and devoted Fathers who grace and strengthen the Society." "Our paper," it goes on to say, "has a clear, unbroken record in this respect. We too well remember the sagacious prediction, and also the timely and salutary warnings and invincible arguments of the brilliant and eloquent Father Buchard, pronounced in this city many years ago, in regard to the Chinese pest so firmly and alarmingly fastened upon this Coast, to fail in admiration of the efforts of the Society to abate the now almost ineradicable evil. And it was because of this remembrance and this admiration that we wondered how, on this occasion, the Fathers could consent to give contract or employment to coolies in brick-making for their new college and church building, which we hope to see completed and bounteously endowed, to be at once an ornament to the city and a blessing to all."

In the *Alta* of the same date, an account is given of one of the sandlot meetings. "Soon after opening his remarks," it says, "Kearney took up the brick question, and said that he was credibly informed that the Patent Brick Company had twenty millions, and would contract to furnish the Jesuit Fathers with six or seven million brick, all made by white labor only. (Cheers.) He knew it was a somewhat delicate question for him to handle, but he was going to take the bull by the horns, and twist the horns off. The man who made a fuss about bricks didn't go to the right parties. The president of the college had guaranteed to him that no brick should go into the building that was manufactured by Chinese labor. 'He further stated,' said Kearney, 'that in order to see that what he was telling was true, we, that is the sandlot (laughter), might select a man to watch these people, and see that they didn't put in a single brick that was made by Chinese labor.' Is that satisfactory? (Yes.) We insist upon it that no building shall be erected in this city by Chinese labor or material. How's that? (Good! That's way up!) I told the Reverend Gentleman that many of my friends insisted on me calling an indignation meeting in the lot where their building is to go up, but, on his assuring me that no Chinese brick should be used, the matter is settled. But we must watch."

About the same time, Mr. McKeadney, the architect, published a statement that he alone, and not the Fathers, was responsible for the contract, and that, at the time of its making, he was utterly ignorant of the fact that Chinese had any hand in the manufacture of the bricks. "Having attended for the last twenty years to the business of the Fathers in the building line," he says, "and having been retained by them in the same capacity for the erection of the new building, I was entrusted with purchasing the necessary materials, etc., for the same. . . . Neither the Fathers nor I knew what particular sort of labor or mechanism any of the competing parties had employed in the past, or proposed to employ in the future. We simply wanted first-class hard brick, for which we were to pay hard dollars. It did not occur to us to demand a stipulation that the brick should be made exclusively by white men, any more than it did to the sellers to demand that the gold of the coin should be mined by such."

The matter was thus, to all appearances, amicably settled, though these early days of July were days of anxious worry for Fathers Varsi and Pinasco. Even on August 6th, the *Evening Post* published an article on the same subject, indicating that, in spite of the best of will, the course of events had proceeded less smoothly than could have been desired. After stating the facts that the Fathers had invited bids on bricks, and that the Patent Brick Company had promised for $9.50 per thousand what others had asked $13.00, it goes on to say:

"The point was then made by the workingmen, that the cheaper brick was the production of Chinese labor. The authorities of the church, whose sympathies are naturally with the white laborer, at once set to work to see if this feature of servile employment could not be obviated. The result was that Father Varsi agreed with the Patent Brick Company to give half a dollar more—that is $10.00—per thousand, if made by white men. In order that no bricks might be delivered other than as agreed, a mold was stipulated to be used that should identify the manufactured articles. Thus far all went smoothly. The Patent Brick Company discharged one hundred and fifty Chinamen, and now have two hundred white men engaged in

making these bricks. Just here, however, an unexpected trouble arises. It is found, on trial, that there is one portion of the work where white labor is unwilling or unable to compete. This is in taking the heated bricks from the ovens. About twenty men are so employed, and the ovens reach 240 degrees of heat. The Chinamen who have been engaged for some time at this work are said to be bleached white with the intense fires to which they are subjected. . . . Just here comes in the necessity of a little common sense in the matter. . . . It is impossible to correct all the evils of this Chinese plague in a moment or a month, and it is the part of wisdom to always do the best we can under the circumstances, never throwing away an advantage because it is not greater."

The undertaking was a big one for God's greater glory, perhaps we should not be astonished at the throes of its birth. On July 3rd, Mr. McKeadney took up his residence on the new site to direct operations; on the 8th, the workmen began to fence the place in; and three days later the foundations were begun. On the 20th of the following month this gracious cablegram was received from the Holy Father:

"SAN FRANCISCO, Aug. 20th, 1878. 5:12 P. M.
Rev. A. Varsi,
841 Market St., San Francisco, Calif.:
Il S. Padre benedice con effusione di cuore nuova fabrica di chiesa e collegio.
S. CARD. NINA."

"SAN FRANCISCO, Aug. 20th, 1878. 5:12 P. M.
Rev. A. Varsi,
841 Market St., San Francisco, Cal.:
The Holy Father with all his heart blesses the new building containing church and college.
S. CARD. NINA."

A short time before the arrival of this blessing from the fatherly heart of Leo XIII, Father Varsi had left the college with Father Manogue for a trip to Reno, Nevada, and did not receive the consoling message until his return on the 24th. With the blessing of the Vicar of Christ on the project, his generous heart might well feel encouraged to go forward with

confidence. On the 20th of October, the foundations were ready for the cornerstone, and, in the absence of His Grace, Archbishop Alemany, Rt. Rev. Eugene O'Connell, Bishop of the Diocese of Grass Valley, was selected to perform the ceremony.

That His Grace intended to officiate, we know from his letter stating his inability to make an address on the day first appointed, viz: the first Sunday of November:

** "SAN FRANCISCO, Sept. 26th, 1878.

Very Reverend dear Sir:

I am sorry to state that I shall not be able to make an address on the occasion of the laying of the cornerstone of your new St. Ignatius, the first Sunday in November, when I expect, with God's blessing, to perform the ceremony. . . .

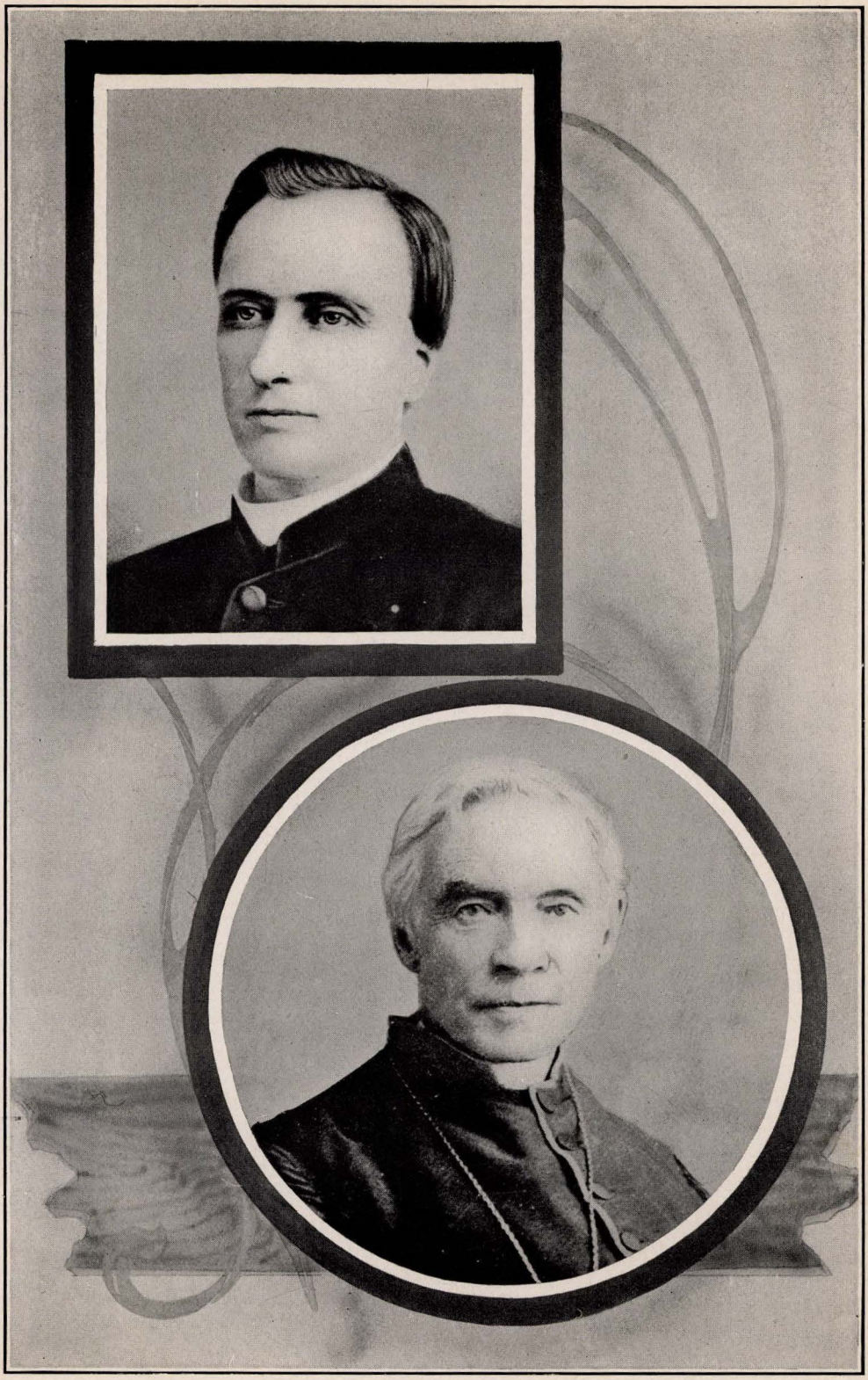
Very respectfully,

†J. S. ALEMANY, A. S. F.

Very Rev. A. Varsi, S. J., Supr."

His Lordship, Rt. Rev. Eugene O'Connell, had as deacon, Father Charles Messea, and as subdeacon, Father Joseph Neri. Father Henry Imoda was master of ceremonies and Father James A. Rooney, O. P., orator. Very Rev. Father Villarasa, O. P., Superior of the Dominican Fathers on the Coast, with several members of his Order; Very Rev. John J. Prendergast, Vicar General of the Archdiocese, with many of the secular clergy; Rev. Brother Justin with some other Christian Brothers; Rev. A. Varsi, S. J., Superior of the Californian Mission; Rev. J. Pinasco, president of the college, with the Jesuit Fathers and scholastics of St. Ignatius and Santa Clara, represented the secular clergy and religious bodies of the Archdiocese. Mr. James R. Kelly, grand marshal, with his aids, F. H. Swett, T. J. Verdon, John Powers, E. J. Le Breton, Judge J. Cooney, J. O'Brien, J. M. Sullivan, J. H. Adams, James Hanley, H. K. Hobson, J. O'Kane, Pat Lynch, Daniel McDonald, represented the Catholic laity and the Gentlemen's Sodality. The day was an ideal one, and the attendance was estimated at six or seven thousand.

"Shortly after 2 o'clock," says an account of the time, "a procession was formed upon the grounds in the following order: Marshal and aids; First Regiment Band; MacMahon



FATHER JAMES ROONEY, O. P.

RT. REV. EUGENE O'CONNELL, D. D.

Grenadier Guard; students of the College Sodality; members of the Gentlemen's Sodality; Ancient Order of Hibernians in uniform; representatives of Catholic societies; boys of the Sanctuary Sodality; faculty and clergy; Bishop O'Connell, supported by Fathers Neri and Messea. Commencing at the northwest corner of the lot, the procession walked east to the center of the church building. Mounting the steps there, they proceeded to a platform at the Grove Street end.

When the several dignitaries and bodies had taken their appointed places, the exercises were opened by singing; after which the Bishop blessed the water which was to be sprinkled upon the walls and cornerstone. He then blessed the stone, and Father Buchard read the following English translation of the Latin document to be placed therein:

A. M. D. G.

On the twentieth day of October, sacred to the Purity of the Immaculate Virgin Mary, in the year of our Lord one thousand eight hundred and seventy-eight,

In the Pontificate of
Leo XIII.,

Joseph S. Alemany
Being Archbishop and Metropolitan of the City of San Francisco;

Peter Beckx,
Prepositus-General of the Society of Jesus;

Aloysius Varsi,
Superior of the Mission of the Society of Jesus in California;

John Pinasco,
Rector of the College of St. Ignatius in the City of San Francisco;

Rutherford B. Hayes,
President of the whole United States of North America;

William Irwin,
Governor of California;

Andrew J. Bryant,
Mayor of the City of San Francisco;

In presence of the pupils and Sodalists of the College,
And a great number of the Faithful,

Eugene O'Connell, Bishop of Grass Valley,
Surrounded by an illustrious company of Priests,
Secular and Regular,
Set and laid
With solemn rites, according to the Canons of the Holy Roman Church,
THIS CORNERSTONE
Of the Church and College of St. Ignatius.

James A. Rooney, O. P.,
Addressed, in pious and fitting terms, the assembled Faithful: with much care and labor,

Hugh McKeadney prepared the plans of the Church and College; Robert Mitchell directed the brick-laying;

Augustus Saph, the work of the carpenters.

O Christ, our Savior, who, together with the Father and the Holy Ghost, hast, from the beginning, created all things, be Thou, we pray Thee, the beginning, progress and consummation of this work! Set the seal of Salvation on this place, and suffer not the destroying angel to enter it!

Immaculate Virgin Mary, Holy Patroness, be nigh at hand with thy Blessed Spouse, Joseph, that this place may be ever destined to prayer and to the invocation and praise of our Lord Jesus Christ!

Holy Father Ignatius, accept this offering of thy sons, and let thy two-fold spirit remain always with them!

The roll being delivered by Bishop O'Connell to Rev. Father Varsi, it was enclosed by him in a glass tube. Other documents were handed to the Father for enclosure in the same tube. The grand marshal, Mr. James R. Kelly, handed, on a piece of parchment, the names of the officers of the Ladies' Sodality of St. Ignatius Church, with their seal. Similar papers were handed by the prefect of the Gentlemen's Sodality, the Sanctuary Society, and a list of benefactors' names. All these documents were placed in the glass tube and sealed. In a silver box were placed sixty-four silver and gold coins, representing nearly all nationalities. The box, together with the glass tube, were enclosed by Father Varsi in the marble case that was to be placed in the large granite block forming the

cornerstone of the whole structure. When the Bishop and Clergy reached this place, which was the northwest corner of the building, Father Varsi took the marble case which had been carried there by two acolytes, and placed it in the cavity prepared for it. The Bishop put some mortar in the wall with a solid silver trowel having an ivory handle, and the granite stone was lowered to its proper place. The silver trowel was afterwards presented by the Fathers to Mr. Mitchell."

Father Rooney's address was an eloquent exposition of Psalm cxxviii: 1, 2. "Often have they fought against me from my youth, let Israel now say: often have they fought against me from my youth, but could not prevail over me." The main thought of his sermon, the harmony that should exist between religion and education, was suggested by the idea of blessing the cornerstone of church and college at the same time. "How grand," he exclaimed, "the idea of blessing the cornerstone of the church and college together! Religion and education are united in the church; they beautifully harmonize and help each other. Religion blesses and consecrates education."

With the successful laying of the cornerstone, the building was fairly on its way, and work was pushed with the utmost energy.

"Since the Sunday afternoon less than a month ago," says the *Call* of November 16th, "when Bishop O'Connell, assisted by Father Varsi, laid the cornerstone of St. Ignatius Church and College, with solemn and impressive ceremonies, in the presence of six thousand people, the building has rapidly developed: another story with its numerous parlors, chambers, corridors, niches, chapels, etc., has been added."

But let us turn from the building and the brightness of anticipations connected with it, to another scene which cast a gloom over the faculty and its many friends. Father Michael Accolti, who had laid the foundation stone of the Californian Mission, and whose heart had throbbed exultingly as he witnessed, in the magnificent ceremony of October 20th, the crowning of his labors, was, on November 7th, struck down

by the hand of death. He had left the college towards evening, called to the deathbed of Mrs. John Sullivan, a penitent of his and a devoted friend of St. Ignatius, and had scarcely gone a few blocks when he felt himself unable to proceed. With much difficulty he retraced his steps, and on entering the house, he and those around him recognized that the case was serious. He was immediately borne to his room, a confessor was summoned, and at 9 P. M. he peacefully closed a useful and spotless life.

Father Accolti was born of a noble family at Copertino, Lecce, in the Kingdom of Naples, on January 29th, 1807. After completing with success his preparatory studies, he entered the College of Nobles at Rome, and selected for his career the ministry of God's Word. Ordained a priest, he was made a prelate in the pontifical household. With his noble character and excellent talents, the honors of the Church were open to him; but even from these, when but twenty-five years old, he turned aside, and, becoming a member of the Society of Jesus in the Roman Province, on June 11th, 1832, he sought in the obscurity of religious life, wider fields of self-abnegation.

After he had made a journey around the Horn, with Father De Smet, we find him in 1844 a missionary in Oregon. It was in 1848, while he was Superior of the residence at Willamette, that he received the invitation to bring help to the desolate Church of San Francisco, an invitation so happily answered. His life from that to the present time has been sufficiently sketched in the preceding pages, so that a brief summary will suffice. In 1850, he became Superior of the Oregon Mission; in 1853, he left for Rome, and in the following year obtained that the Californian Mission should be adopted by the Province of Turin. In 1856, he was the assistant of Father Maraschi in St. Ignatius for somewhat over half a year; then he was transferred to Santa Clara where he remained until 1867. For the first four years of this period he was prefect of studies and professor of ethics; then he became parish priest of Santa Clara, retaining, however, for one year, the direction of studies in the college. From 1867 to his death, he labored in the ministry in San Francisco. Well might he die content, seeing the complete fulfillment of what he had predicted, viz: that California

FATHER MICHAEL ACCOLTI, S. J., IN LATER YEARS

was destined to thrive and prosper, and that it would have been a serious mistake to have neglected to embrace the opportunity presented by Providence of giving the Society which he loved, a home within its borders. For twenty-five years a member of the Council of the Superior of the Mission, he aided the Mission's development by his wise advice, and left it on earth, to take no less interest in it, we are certain, in the halls of heaven.

His kind, forceful character made a deep impression on all who dealt with him, and, combined with solid piety, brought many a wayward soul to repentance and many a convert into the Church. He was all to all that he might win all to Christ; and that noble, generous soul which was the admiration of mature manhood, was the idol, also, of humble childhood. To know him was to love him. His funeral took place on Saturday morning, November 9th, in the presence of an immense throng, and after the mass his body was conveyed by train to Santa Clara, where, in the midst of his brethren, it peacefully rests. On the 10th, the Ladies' Sodality passed resolutions expressive of their sincere sorrow for his loss and of respect for his memory. It was resolved that on November 28th, the Sodality in a body attend mass for the repose of his soul; a resolution, needless to say, faithfully carried out.

The year finished with the return of Father Joseph Caredda to Santa Clara. A painful surgical operation which, thanks to Dr. Chismore, a true friend of the Fathers, had been eminently successful, had detained him as guest of St. Ignatius from the 31st of the preceding October.

1879.

January 29th of this year brought the following request from his Grace:

** "SAN FRANCISCO, January 29th, 1879.

Very Reverend dear Sir:

Your Fathers are attending so many places that I dislike very much to make the following request, to which, whether you can accede or not, you will be able to judge.

Adjoining the Industrial School, there is a House of Correction. A number of the inmates are Catholics, and I understand that Protestant ministers go there to preach quite frequently. At present, I suppose, we could not be allowed to have mass and sermon but every other Sunday, and yet, if we could, it would be well to have them every Sunday so as to save the Catholics from receiving wrong doctrine. Please let me know whether you could send a Father to attend there.

Very respectfully,

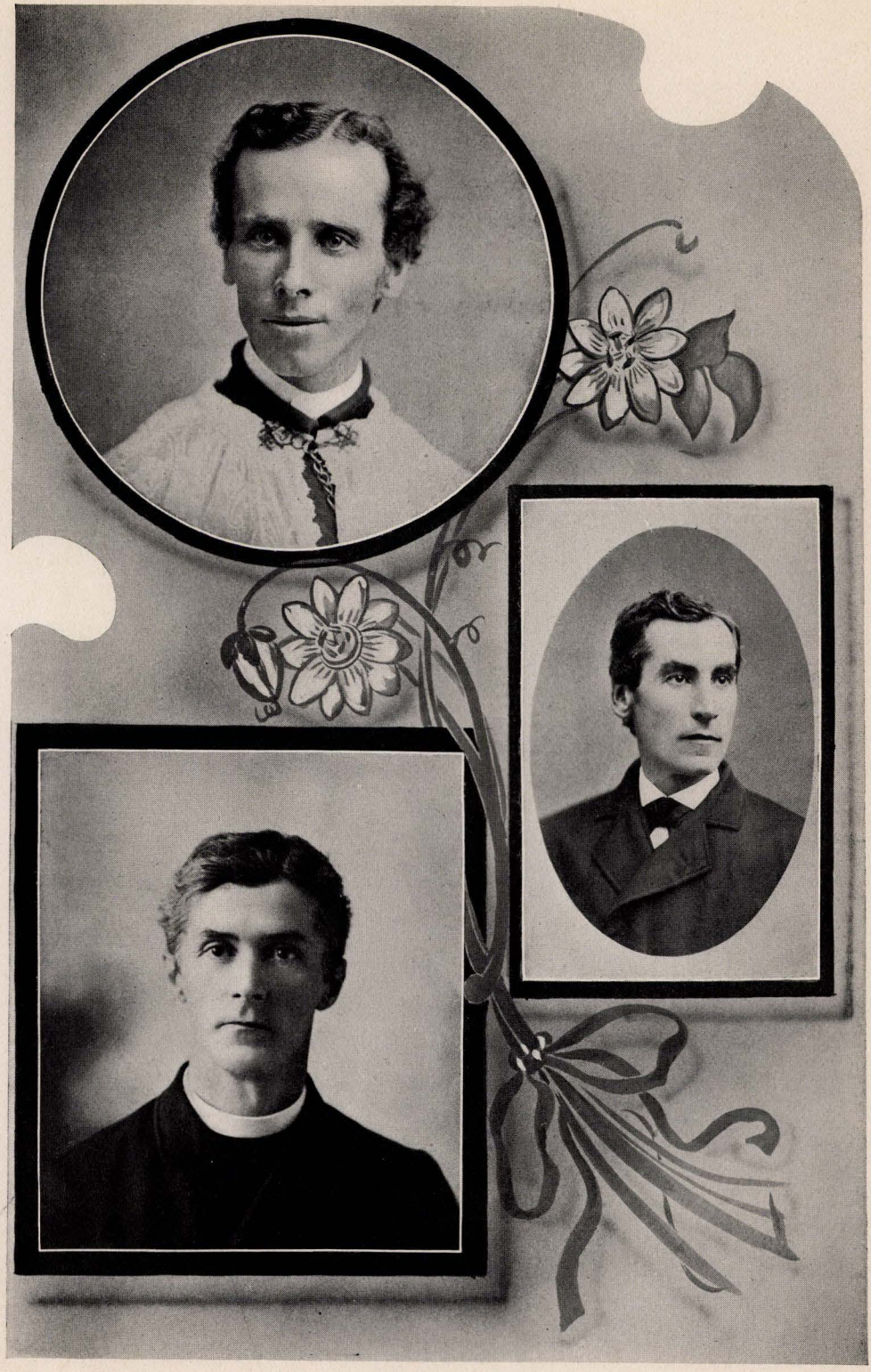
†J. S. ALEMANY, A. S. F."

The request was willingly complied with, and even at present the institution is attended by Father John Forhan.

On the death of Father Accolti, Father Maraschi became director of the Ladies' Sodality, and, in early February, that body reversed its action taken nearly three years previously with reference to the age at which girls might be received as members, and admission was permitted after First Communion.

On the 24th of the month, a Solemn Requiem Mass over the body of Rev. Joseph O'Hagan, S. J., president of Holy Cross College, Worcester, Mass., was sung in the church. Father Patrick Healy, S. J., president of Georgetown College, Washington, D. C., was the celebrant. Both Father O'Hagan and Father Healy, with health seriously impaired by the cares of office and long-continued labor, had, on November 30th, left New York on a trip to the Pacific Coast, hoping that the rest of a sea voyage and a stay in our milder climate might restore them to former health and vigor.

For one, however, the journey of life was nearly over. Father Healy reached San Francisco safely on December 27th, 1878; but, on the 15th, Father O'Hagan, the victim of a stroke of apoplexy, had died on shipboard. The body was not buried at sea, but was taken to Acapulco and temporarily interred there, until Father Healy could communicate with the Superior of his Province. Word was received that the remains of Father O'Hagan were to be sent East for burial. They were therefore exhumed and reached San Francisco on February 20th. The pupils of the college in a body, the faculty, and a large con-



MR. DANIEL CROWLEY, S. J.
FATHER MICHAEL SHALLO, S. J.

FATHER JOSEPH ISOLABELLA, S. J.

gregation paid a last fitting tribute to the memory of one whose life had carried so much sunshine into the lives of others.

On April 26th, the brickwork having reached completion, a dinner was served in the building to commemorate the event. A large number of invited guests were present. Just six months and a week had passed since the laying of the corner-stone by Bishop O'Connell, and some 7,000,000 bricks had been used to raise the structure. A pleasant feature of the celebration was the fact recorded, that up to that time not a single accident had occurred. In the absence of Rev. Father Varsi, Father Neri did the honors of the occasion. Father Varsi was in the city, but he had returned only the preceding morning from a trip to Reno, whither he had gone on the 22nd. Fatigue and press of business, doubtless, explained his absence from a gathering which must have been so gratifying to him.

July came, but made few changes in the professorial staff. Father Joseph Sasia was called to Santa Clara. Father Francis Veyret, already a martyr from severe sufferings of cancer of the stomach, took up his residence in the same place, calmly awaiting death which he knew could not be far distant. He passed holily to a better life on December 10th. Father Joseph Isolabella became Minister on August 3rd in place of Father Demasini, and Mr. John Moore, S. J., joined the college staff.

On the 16th of July, the Feast of Our Lady of Mt. Carmel, Father Robert E. Kenna, the future president of the college, celebrated in the church his first mass. On the 6th of the month, he had been ordained priest by His Grace, Archbishop Alemany, together with Aloysius Raggio and George Zaninovich, S. J., and had selected this feast of Our Blessed Mother as the most appropriate day to offer at the altar, the unbloody sacrifice of her Divine Son.

The 23rd of August caused more than a flutter of excitement in the hearts of the members of the college, when the report was spread that our new buildings were on fire. The word passed rapidly from mouth to mouth, and smoke sure enough was issuing from the building. It was 7 o'clock in the evening of a day memorable in the annals of the city, when Mayor Kallock, shot by Charles DeYoung, was hovering between life and death. The excitement consequent on this event had

prepared imaginations for all sorts of fancies, and rumor was rife until word was brought that the fire was nothing more than a blaze in the kitchen chimney. A month later, the big bell was lowered from its tower, and, on October 24th, took up its abode in the belfry of the new church.

On the same day, Father Paul Raffo and Brother Natalis Savio arrived in the college, having given up the attempt to establish a residence in Reno, Nevada. The Father had gone thither from Santa Clara some thirteen months before; the Brother, in August, had been sent from St. Ignatius to join him. The venture had not proved a success, and both were glad to be once again among their brethren. Some weeks earlier, the community had received an addition in the person of Father John De Blieck of the Missouri Province, whom ill health had caused to seek relief on the Pacific Coast.

But loss and gain are ever tilting the scales of life, and the gain of Father De Blieck was nullified by the loss of Father Peter O'Flynn, who, on November 24th, took steamer for Australia. Numerous friends accompanied the Father to the wharf, and sincere were the expressions of sorrow at parting, for Father O'Flynn had endeared himself to many during his stay in San Francisco.

These were, indeed, days of change; the passing from the old to the new. In the beginning of November, the altar of the Blessed Virgin was moved from the old church to the domestic chapel in the new residence; and on the 22nd of the month, the organ was removed to the choir loft of the new church. No vacations were given at Christmas, except on the vigil and the feast itself, owing to the unavoidable interruption of classes incident to total removal now near at hand. The severe storm of wind and rain that raged on the 19th of December, had done some injury to the building; but this was soon repaired, and the edifice daily grew in beauty, as each successive touch brought it nearer to completion; the old, on the contrary, showed daily, more and more, the signs of abandonment, and caused many a pang of sorrow to hearts that had so often within its walls, found rest and contentment in weary and troubled hours.

1880.

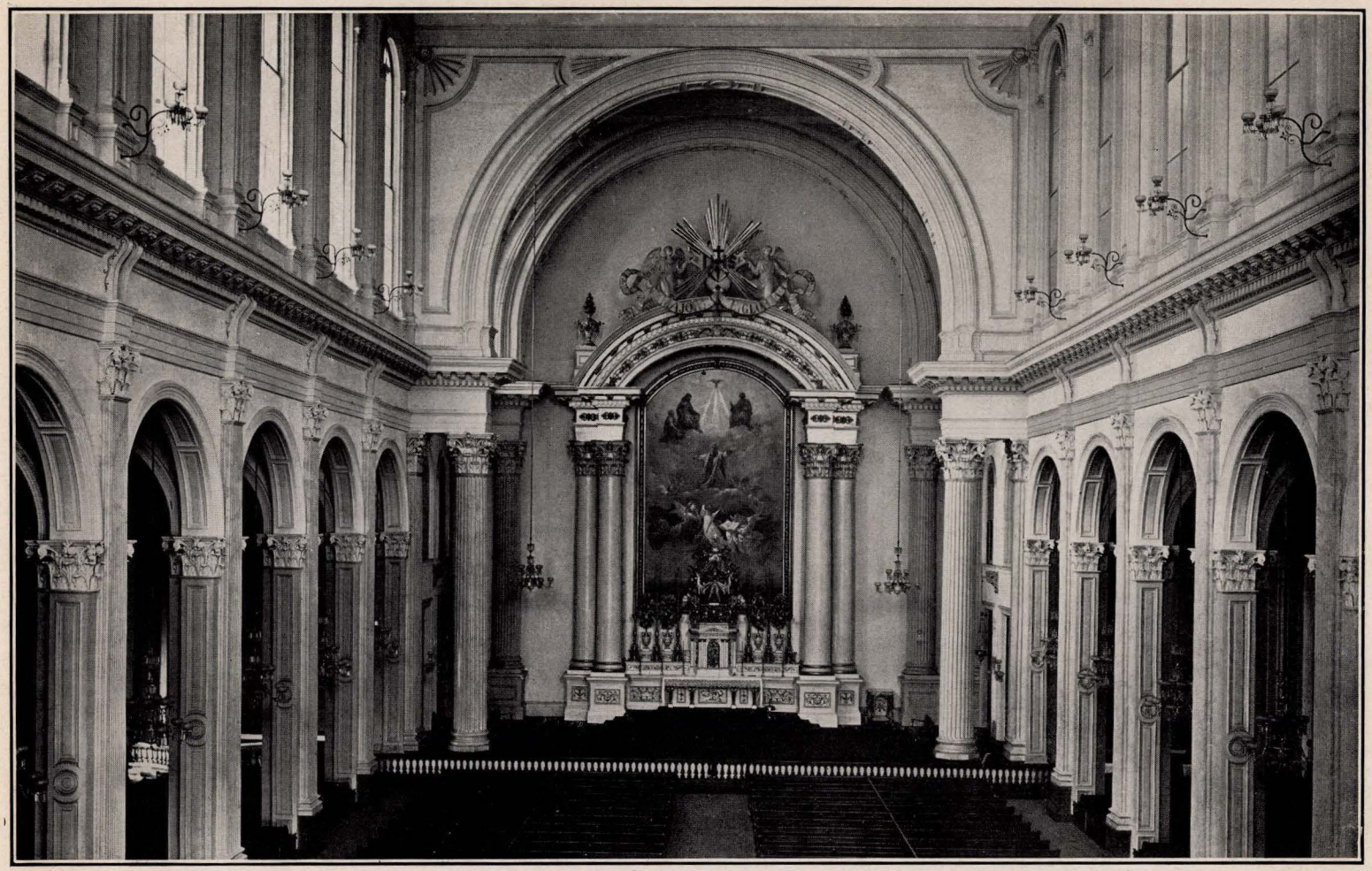
On January 21st, 1880, vacation commenced, and, on the next day, the transference of school furniture began. The pupils of the college helped materially, supplying by numbers and good will whatever else was in any way lacking. On Sunday, the 25th, Father Buchard preached his last sermon in the old church, the walls of which had so often rung to his eloquent voice; and on the same day, His Lordship, Rt. Rev. James Augustine Healy, D. D., Bishop of Portland, Maine, arrived with Rev. John Flatley, to take part in the dedication of the church on Hayes Street. On Saturday, the 31st, the Fathers went to their confessionals for the last time, and left them late at night with the feeling of those who part with old friends, for the memories of many years were inseparably connected with them, and the consolations experienced in bringing sinners back to God. On the following day, masses were celebrated until 8:45 A. M. Then, church and residence were closed to become things of the past, remembrances to live in loving hearts, and nothing more; and the new church and residence replaced them, depriving them even of the name that they had so long borne of Church and College of St. Ignatius.

The new residence, indeed, had already, for some time, had several occupants. Besides the Brothers who had, for some months, kept watch, Messrs. Shallo and Giacobbi, S. J., had taken up their abode there on January 24th; and four days later, Bishop Healy and his secretary with Rev. Father Varsi, joined them. Others, too, followed soon after, and all were again reunited by the 3rd of February; the last four who had been left in the old house, abandoning it on that date.

The dedication of the church on the 1st of the month was a scene of splendor, in which nothing had been spared or overlooked that could contribute to success. His Grace, the Most Reverend Archbishop, celebrant; Rt. Rev. Bishop Healy, orator; ceremonies carefully rehearsed under the watchful eye of one who saw that their beauty was not marred even in the least detail; the clergy, secular and regular; the Christian Brothers; the altar boys; the Sodalists; the choir and the music; the thousands of enthusiastic spectators; and, as a fit setting to all, ideal

Californian weather, as if nature rejoiced to crown God's work; all contributed to an effect realized only when seen.

"By far the most imposing Catholic ecclesiastical gathering ever seen on this Coast," says an account of the time, "was that of yesterday at St. Ignatius Church, on the occasion of its dedication to the service of the Most High, followed by a most solemn and impressive pontifical mass. For several days past, clergy have been arriving in this city from every quarter, with a view to seeing and participating in the services. The Rt. Rev. Bishop Healy of Portland, Maine, was engaged to preach the sermon, and His Grace, the Most Rev. Archbishop Alemany, as pontifical celebrant. The day was simply perfect, hardly a breath of wind was perceptible, and the warm sun beamed from a serene and cloudless sky. Before 9 o'clock, the vicinity of the church was swarming with devout worshipers, who crowded up the broad entrance steps and spread across the street for the entire block. Every moment augmented the throng, which, it was evident, could never find entrance into the already densely packed house of God. They appeared willing, however, to bide their time, and their patience was ultimately rewarded, for at 10 o'clock the pontifical celebrant, conducted by a procession of acolytes and clergy, left the private chapel of the Fathers' residence, and, appearing at the entrance, descended from the residence to the sidewalk, and mounted the broad steps of the main entrance to the church. Upon the broad granite platform the procession halted, while the Archbishop invoked the assistance and benediction of God upon the ceremonies to be performed, and also upon the church to be dedicated. . . . Descending the steps, the procession marched slowly eastward to the basement entrance of the Fathers' residence, where it entered the corridor extending along the outer wall of the church. . . . The procession was marshaled by the gentlemen of the Sodality of the Blessed Virgin Mary, who also acted as ushers and escorts. They were subdivided into ten divisions, each under a marshal and all under charge of the prefect, James R. Kelly, Esq. . . . Following the wall to its northern extremity, the procession sang canticles and psalms while the celebrant sprinkled the wall with holy water, a ceremony which was



INTERIOR OF CHURCH

continued along the north, west and south walls to the place of beginning. Remounting to the sidewalk, the procession re-ascended the main entrance steps to the spacious vestibule, the center doors of which were thrown open to admit it. The gorgeous spectacle here presented by the procession as it advanced with slow and measured tread to the sanctuary, will remain forever fixed in the memory of all who witnessed the event."

Following the blessing of the outer walls came the blessing of the inner, and then the pontifical mass in all its grandeur. The altar in its magnificence, bright with myriads of lights and adorned with costly flowers; the organ; the voices blending with an orchestral accompaniment seldom equaled; the long line of well-trained acolytes in lace and purple, moving with grace and precision; the beautiful vestments of the participating clergy; the miter and crozier, and the modest, pious man that bore them, he as much an honor to them as they to him; all tended to elevate minds above the sordidness of earth and fix them on realms beyond the skies.

After the gospel, Right Rev. Bishop Healy mounted the pulpit and delivered a masterly sermon on the text, "My house shall be called the house of prayer for all nations." Isaiah lvi: 7. During the mass, there were between three and four thousand persons within the church walls, and nearly as many more outside them. It is, moreover, estimated that during the day over fifteen thousand persons entered its sacred portals.

"The interior of the church," continues the account, "is most magnificent. Marble pilaster clusters projecting from the side walls support the outer spring of the aisle arches; another cluster forms a column, with humette base, and corresponding with these, support the inner spring of the arches and divide the aisle from the nave. The inner pilaster of the cluster is fluted, the others are ornamented with moulded panels, and are not so lofty as the inner, which extends to an entablature, above which the nave wall rises to a flat ceiling with square moulded panels on each side of large circular and highly ornamented ventilators. Corinthian being the prevailing order of architecture in the building, the pilaster capitals are of this style.

In the evening, the church contained an assemblage almost as vast as that which crowded its pews and thronged its aisles in the morning. The gaslight flowing from scores of chandeliers presented the noble architecture of the interior of the edifice in a new and beautiful aspect. Fretted roof, graceful columns and painting-covered walls, looked brighter in the warm glow of the gaslight than in the rays of the morning. The evening services commenced at 7:30 o'clock with the beautiful and impressive ceremony of vespers, the Rt. Rev. Bishop Healy officiating. The sermon was delivered by Very Rev. Father Prendergast." He spoke beautifully on the redemption of man, and on the house of God which was built and dedicated to light the way to such redemption. "Come to this temple," said he, in conclusion, "early in the morning and late in the evening, you whose hearts are fresh and pure, and you who are weary and laden with cares. Come to the house of God with faith, and reverence, and love, and you will find here your God and Savior, and this temple shall be to you the threshold and vestibule of the eternal temple of God." Solemn benediction followed, concluding the day's festivities, and the Fathers were at length enabled to snatch some needed rest.

On the following morning, the Feast of the Purification of the Blessed Virgin Mary, Rt. Rev. Bishop Healy blessed the college. The *Call* of the following morning contains quite an interesting account of the ceremony.

"The solemn and impressive pontifical services," it says, "of the dedication and high mass, which took place on Sunday morning in the new St. Ignatius Church, were renewed yesterday with but little diminution of imposing effect. The crowd of attendant worshipers was nearly as great, and the dedication service and subsequent celebration of the Feast of the Purification of the Blessed Virgin Mary, or Candlemas, were, if anything, more æsthetically beautiful. Low masses commenced at 5 o'clock and continued until after 9. At half-past nine, the procession started from the sanctuary in the same order as that of Sunday, the officiating pontiff being the Rt. Rev. Bishop Healy of Maine. The Very Rev. Father Varsi, Superior of the Jesuits of California, again officiated as assistant priest,

RT. REV. JAMES AUGUSTINE HEALY, D. D.

VERY REV. JOHN PRENDERGAST, V. G.

accompanied by Father Neri. Descending from the main entrance to the sidewalk, the procession marched along Hayes Street to Van Ness Avenue, thence northward to the main entrance of the college, where it halted while the celebrant sprinkled the east wall with holy water from a silver aspergillum. Entering the college, the procession passed through all the classrooms, museum, college hall, library, and the corridors of the vast establishment, all of which were blessed by the Bishop amid the continued chant of canticles and psalms by a large chorus of voices. Returning to Van Ness Avenue, the procession awaited the formation of the students into line, four deep. They had previously stood upon the curbstone and formed an unbroken line all the way down Hayes Street and along Van Ness Avenue. They now preceded the acolytes to the church." Here a pontifical mass was sung, and after it the students dispersed for the day.

Another interesting ceremony was reserved for the morrow, the solemn consecration of the marble altars of the Blessed Virgin and St. Joseph. Bishop Healy was once more the celebrant.

"These side altars," says the *Post* of January 31st, "are worthy of special mention. They are of rich and antique designs, each being built at a cost of $3,500, the chief expense being the cost of the marbles used. From malachite and lapis lazuli used down to the soft and wonderfully white Carrara, all the slabs were imported from Italy, with the exception of the brown California alabaster. In the Blessed Virgin's altar, forty-five different varieties of marble were used, and in the building of its fellow, thirty-four varieties, the plan being simpler than that of the other. The shelf of the Blessed Virgin's altar is of white marble in a single slab, inlaid in the center with a small door of brown Porto Santo marble, and the center section consists of a slab of brown Flor di Perseca, on which is a wreath of gilt roses surrounding a monogram of the letters typifying the Virgin, above which is a jeweled crown in gilt. The tabernacle is roofed with white marble, the front being inlaid with malachite and a panel of landscape marble. Set into the wall behind, and running up along the sides of the niche, are panels of white marble, with light orange and red alabaster panels at the side immediately above the altar.

The altar of St. Joseph is paneled in front with Flor di Perseca in the center, and brown California alabaster of very rich tinting on either side. In the construction of the altars, the architect gave his most careful attention and brought into exercise his highest artistic ability, and the result must be decidedly gratifying to his feelings."

The altar of the Blessed Virgin was the gift of Mrs. Maria Coleman; and that of St. Joseph, the gift of Mr. Joseph Donohoe, whose benefactions to the cabinet we have elsewhere noted. Both have passed to their eternal reward, but their good works live after them.

On Tuesday evening, February 10th, "The exhibition hall of the new St. Ignatius was inaugurated with a musical and literary entertainment of a high order, given in the presence of nearly 4,000 spectators," says the *Call* of Sunday, the 15th. "The vast auditorium was thronged even to the aisles and foyer, where many stood throughout the entire programme which lasted about three and a half hours. A more commodious, elegant and attractive hall is not to be found in the city. In general plan and outline, the hall resembles the church, being a parallelogram having a lofty nave, with flat paneled ceiling and aisles of the same style, but lower. The hall is 145 by 100 feet, with orchestra, parquet and gallery, all containing seats arranged in segments of circles whose diameters increase as they recede from the stage which is the center. A gradual elevation of the floor affords, in like manner, an unobstructed view from every quarter of the hall. Upon each side of the nave, dividing it from the aisles, is a row of octagonal fluted Corinthian columns each encircled, about midway to the ceiling, with a massive and resplendent gilded crown bearing a wreath of gas-jets. The illuminating facilities are good, as are also the acoustic properties of the hall. Both ear and eye are gratified —the eye with the delicate display of light and shade upon the pure and subdued white of the walls, ceiling and columns; the ear with the perfection with which every vibration of even most delicate sound is distinctly heard. The stage is 70 by 40 feet and furnished with scenery, curtains, etc. Upon each side of the stage are two massive circular fluted columns with two

THE BLESSED VIRGIN'S ALTAR

pilasters of the same order, which aid in supporting the arch, behind which hangs a rich crimson lambrequin. Two grand prismatic crystal chandeliers are suspended from the ceiling over the stage front, and are the brilliantly colored fountain-head of a flood of light which is thrown to every part of the hall.

Upon Tuesday night the rear of the stage was ornamented with the scene of a Corinthian colonnade. In front of the radiant work of art, with its smooth marbled columns bathed in a roseate glow of oriental splendor, sat the clergy, college professors, and participants in the programme. In the center was the chairman, F. J. Sullivan, A. M.; Right Rev. Bishop Healy, D. D., of Maine; and the Rev. Fathers Varsi and Pinasco. Upon the front seats were Rev. Father Prendergast, the Vicar General, and others of the secular and regular clergy, with Brother Cianan and other Christian Brothers, friends of the college. The programme was admirably rendered and elicited hearty and prolonged applause with which the participants were frequently interrupted. . . . After the overture, the chairman read a letter from Governor George C. Perkins who was unable to attend, and therein expressed his regrets. He said:

'I greatly desired to add my humble voice in public praise of the glorious work which you have so nobly accomplished, work which is the result of life's devotion in a holy and a noble cause. In thought and spirit I am with you, and my earnest prayers are for the success of your noble institution. The edifice which you have raised must redound to the advantage of Christianity, and future years will consecrate the devotion you have so unfalteringly and unsparingly bestowed on this great work dedicated to science, learning and morality.' The introductory address by Mr. Sullivan was an eloquent, grateful and glowing tribute paid by a son to his Alma Mater.

Bishop Healy, on being introduced, was received with round upon round of deafening applause, and some time elapsed before he could be heard. Silence having been at length restored, His Lordship said:

'I agree with the previous speaker; yours is a great State and a great city. You have great mountains, great trees, and I might say a great college. The manner in which the pupils have acquitted themselves to-night is highly creditable both to themselves and the faculty having their instruction in charge. . . . I would like to impress upon the minds of these young gentlemen that labor is necessary in every walk of life. What you acquire easily is of little value. . . . Above all it is essential to possess an experimental knowledge of Christianity, not that which is culled from the catechism, but that which is felt in the heart. This is the great jewel of education.'

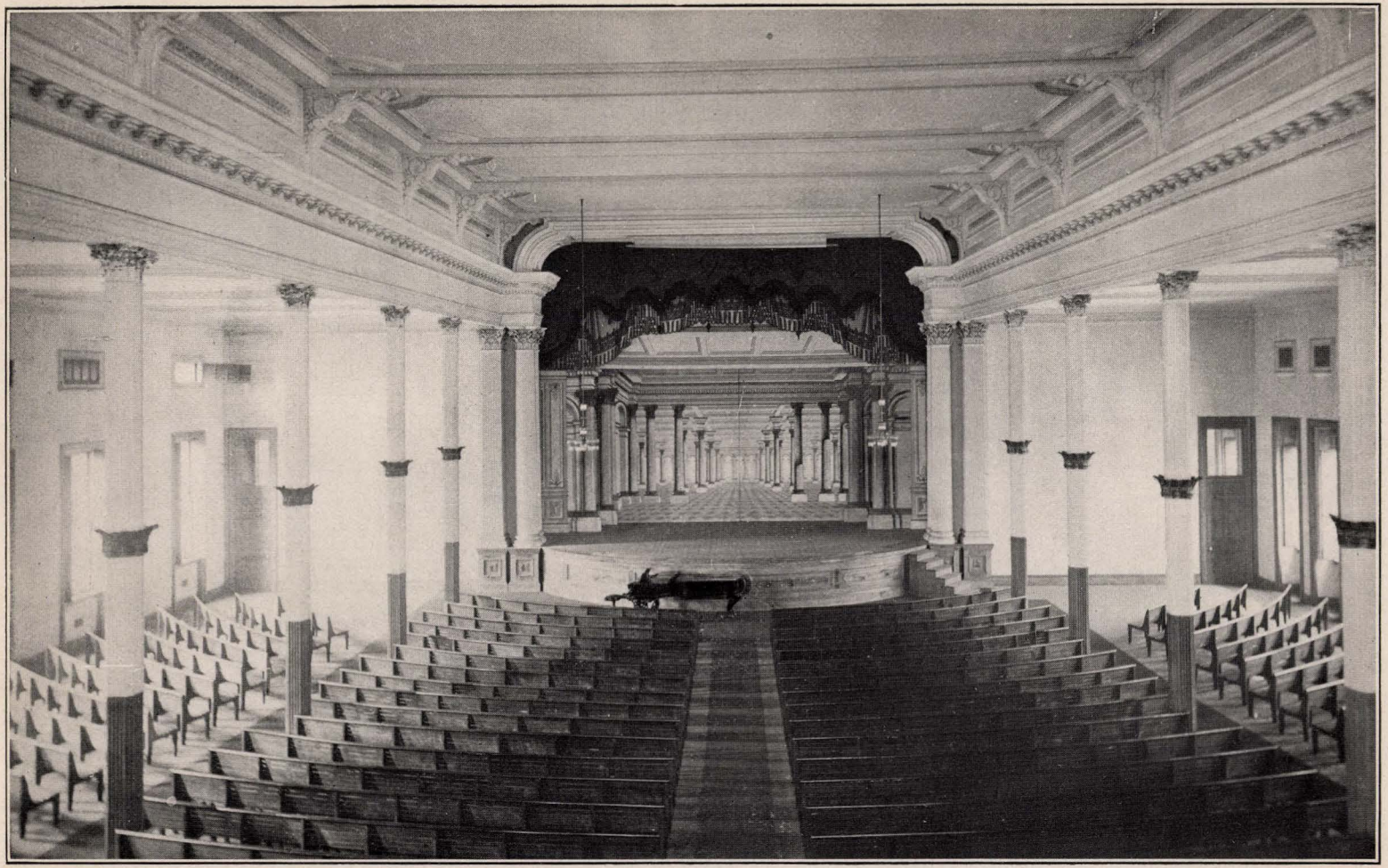
The Reverend speaker closed with an eloquent eulogy of Rev. Father Varsi, who has presided over the erection and ornamentation of the vast structure which contains one of the largest churches in the State, one of the largest colleges, and one of the largest halls, besides a magnificent residence. In the hereafter, should any one ask to see the monument erected to his memory, he may be told in the words of an inscription upon a tablet in Rome referring to the patron saint of this institution, 'If you ask for his monument, look about, for his monument is here.' "

Among the old students who participated in the exercises were Robert Tobin, A. M., and James I. Boland, A. M. John J. Montgomery, S. B., and James D. Phelan were among those who represented the actual students.

On the following day, the pupils had mass for the first time in their new chapel. It was Ash Wednesday, and the ceremony of the blessing and distribution of the ashes was performed, and a short, practical instruction given by Father Prelato, the chaplain.

On the 24th, Father Joseph Bixio arrived from Australia, bringing with him a magnificent collection of ferns for the museum. He remained attached to St. Ignatius until May 12th, when he was transferred to Santa Clara. The greater part of this time, however, he spent in giving missions in the northern part of the State.

Easter Sunday, April 4th, had brought with it a pleasant surprise. The new altar of the Sacred Heart, the gift of the



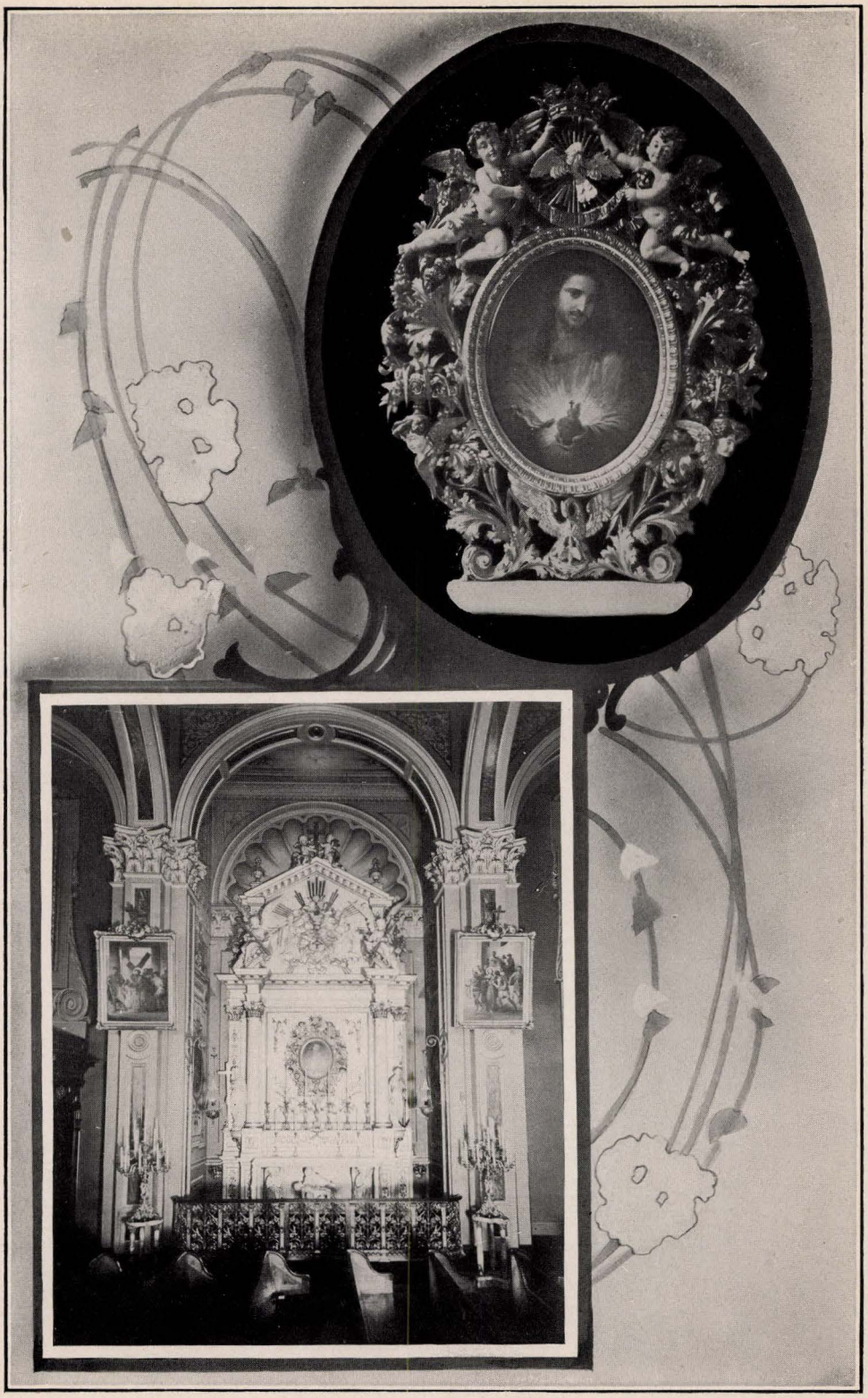
COLLEGE HALL

piety and generosity of Miss Julia Gately, was exposed to the admiration of the worshipers in St. Ignatius.

"For some time past," says the *Chronicle* of April 12th, "while the devout worshipers at St. Ignatius were telling their beads and performing their devotions, the busy artists were noiselessly working behind the heavy screen which concealed from sight one of the grandest pieces of ecclesiastical art which has been presented to the view of the people of San Francisco. On Easter Sunday the veil was withdrawn, and the new altar of the Sacred Heart was, for the first time, exposed to an admiring throng of faithful worshipers. It is a masterpiece of decorative art. The design of the altar, complete in the main, displays the most perfect unity and harmony in all its details. The emblems employed have reference to the mystery of redemption, and express in silence what man has failed to expound in speech. The altar is situated in the northwest corner of the church, and is a shrine at which a train of the faithful continually kneel. The materials used in the construction of the altar are all wood. Its height is twenty-three feet, and it completely fills the niche prepared for it. It is enclosed by a railing of bronze, gilded and variegated, with clusters of grapes and ears of wheat emblematical of the elements used in the eucharistic sacrifice. The design of the railing which is unique in itself, was arranged especially for the altar. At the base of the altar and under the projecting mensa stand two angels apparently supporting the entire weight of the superstructure. Outside the middle section, which is supported by two Corinthian columns, the most prominent figures appear. On the right is Hope with her left hand on the stem of an anchor, and in her right the palm branch of peace. The figure on the left personates Faith with a chalice in her left hand and a cross in her right. The folds and drapery of both are exceedingly beautiful and chaste. The attitudes are well taken and the faces expressive. Above these are two other figures bearing the emblems of the Savior's sufferings, the scourge, the sponge, and the crown of thorns. The only ornament employed in the interstices of the central entablature is the lily, the symbol of purity. In the center of all is the picture of the Sacred Heart, to which all the rest is subordinate

and accessory. The figure of the Savior holds in one hand the heart surmounted by a cross, and points to it with the other. The surrounding emblems are exceedingly appropriate, among others that of the pelican which is fabled to nourish its young with its life-blood. This is a copy of Battoni, and is believed to be the best in existence. On the lower portion of the middle section and immediately above the mensa, is arranged a number of finely contrasted candelabra of bronze, and delicate vases filled with flowers. In a direct line beneath the picture of the Sacred Heart are a brazen crucifix and a silver dove with wings expanded and bearing a flower festoon in its beak. Beneath this is the monogram, I. H. S., ornamented with the appropriate emblems of faith. The upper section of the altar is a panel with a gilded chalice in full relief, from which emanate rays of gold piercing through flakes of snowy clouds, and which on emerging again, resume their golden hues. The group on this ground consists of ten cherubs who display to view only their chubby faces. Two angels in graceful drapery are kneeling in adoration towards the chalice and complete the group. Near the apex of the altar which is sharp and angular, two angels hold a gilt cross which surmounts the whole." The entire altar is of hand carving, and represents a large expenditure of money. But beauty and devotion to the Divine Heart were alone considered by the donor, and the result is an artistic work no less precious than devout.

On May the 28th, owning to the immense increase in the debt and the consequent increase in interest, Father Varsi found that it would be necessary to ask the voluntary contributions of the friends of church and college to enable the Fathers to hold their old property until such time as they could dispose of it at a fair price. The agitation of the sand-lotters had driven capital East; changes in the political administration of the State had rendered investors over-cautious; bad seasons had at times proved serious set-backs just as business was reviving and prosperity once more seèmed assured; perhaps the selfishness of some who expected that the Fathers would be driven to the wall and obliged to part with their property at a great sacrifice was also a factor; but the years were passing and the Market Street property, whose value



CENTER-PIECE OF THE SACRED HEART ALTAR

ALTAR OF THE SACRED HEART

everybody knew, remained unsold. The "Ignatian Society" was therefore started, the literary society of that name having been discontinued. On the 30th of the month, the notice of the society's inception was published in the church, and printed notices were distributed to the congregation. The debt at this time had grown to be $862,510, on which the yearly interest was $42,492. This debt was made up of the original outlay on the old buildings, the $200,000 paid for the new lot, and the cost of the new buildings.

The daily papers of the time spoke of the "million-dollar home of the Society of Jesus in San Francisco." Father Varsi did not think that he was called upon to undeceive them, for the matter in question was the mere private business of the Fathers, and as such intimately concerned them alone. Moreover, modesty forbade his speaking, where speaking might be misinterpreted as bragging. It sufficed for him to be conscious that owing to his ability, and the honesty and business capacity of Mr. McKeadney and of the various contractors and builders, the magnificent pile had cost up to July, 1880, when the buildings had been already in use for five months, the comparatively moderate sum of $323,763. The value of the property on Market Street easily covered the whole debt; but value upon which one cannot realize is not an available asset; and the heavy burden, though it did not discourage Father Varsi nor diminish his trust in Providence, could not but render him solicitous in employing every means to sustain it.

At the end of the scholastic year in June, it was found, as had been expected, that the number of pupils had somewhat diminished, for the location of the college rendered it difficult for many of the old students to attend. The loss, however, was not great, for there were still 652 students in attendance. For the new scholastic year in August, Father Varsi planned a considerable strengthening of the faculty, and this was in his power, for he had, at the time, more professors at his disposal than ever before.

On July 7th, Father Robert E. Kenna was announced to succeed Father John Pinasco as president of St. Ignatius, Father Pinasco departing on the 10th to assume charge of

Santa Clara College. The government of Father Pinasco had given great satisfaction to pupils and faculty, and both were unwilling to part with him, though they felt that St. Ignatius' loss was Santa Clara's gain. Still there was compensation in the new appointment, for it was felt that with the energy and push of Father Kenna, the institution would be well cared for. Father Pinasco's capacity for work was great, and his self-sacrifice equally so; for he toiled uncomplainingly through the long hours of the day in fulfilling the duties of vice-president, and hence was compelled to labor long into the night to attend to the business that fell to his portion as president. Few men could have filled a position so delicate; fewer still could have filled it as he did.

On the 20th of the month, Father Gregory Leggio became vice-president, thus allowing Father Kenna to devote his whole time to the cares of the presidency. About the same time, Mr. Daniel Crowley, S. J., became prefect of the lower classes, thus lightening the burden of vice-presidency and ensuring greater efficiency; while, as members of the teaching staff, Father Aloysius Brunengo, late president of Santa Clara College, and Messrs. Jerome Ricard, John Walshe, John J. Cunningham, Robert Smith, Joseph Riordan, Michael A. McKey, all of the Society of Jesus, came from Santa Clara. Mr. Julius Egloffstein and Mr. Michael Shallo taught in the college and studied philosophy with Mr. William Melchers, S. J., under the direction of Father Charles Pollano. Of the old professors, Father Joseph Bayma was transferred to Santa Clara; Father Joseph Isolabella devoted himself exclusively to the domestic duties of Minister; Mr. Dominic Giacobbi left to pursue his theological studies. On August 6th, Father Varsi departed for New York, leaving Father Congiato in temporary charge of the Mission. Business kept him absent for nearly six weeks, so that it was the middle of September before he reached home. Two days later, September 17th, Father John Treanor arrived, having come to California in the party of Judge Donoghue of New York. Little were we prepared for the sad event that was to come so soon. On October 4th, a telegram was received stating that the

SACRED HEART ALTAR, DECORATED

Father was dead. He died as the result of a stage accident near a place called Flat Oak on the Calaveras road. On a steep descent, the stage driver was thrown from his seat and Father Treanor attempted to grasp the lines. The stage was upset and the Father's leg broken. He was hurried to the nearest town; a priest was fortunately at hand and administered the last sacraments. The leg was amputated in the hope of saving the Father's life, but, on the following day, he died.

The body arrived at the college on the evening of the day on which the news had arrived. On the day following the remains were embalmed; and, dressed in the robes of the priesthood, they were borne late in the evening to the church. Next morning, a Solemn High Mass was sung by Father Varsi for the repose of the soul of the departed, and, after the Mass, the body was taken to the train to retrace across the continent a journey so filled with innocent happiness a few weeks previously.

Before the receipt of the news of Father Treanor's death, a little celebration had been planned in the college for the 7th of the month, and, as all arrangements had been made for it, it could not be delayed. It was a reception to Father Villarasa, O. P., Provincial of the Dominican Fathers on the Coast, in honor of the Golden Jubilee of his religious profession. He had celebrated the day itself at Benicia on the 30th of September in the midst of his brethren, and he was invited to pass its octave with the children of St. Ignatius, who for thirty years in California had known and appreciated his noble virtues and affection. A dinner was therefore given in his honor at which he presided, and afterwards a modest entertainment in the recreation-room of the Fathers. The tribute was indeed a slight one to sterling virtue, but its very simplicity marked the family affection that bound together the two Orders.

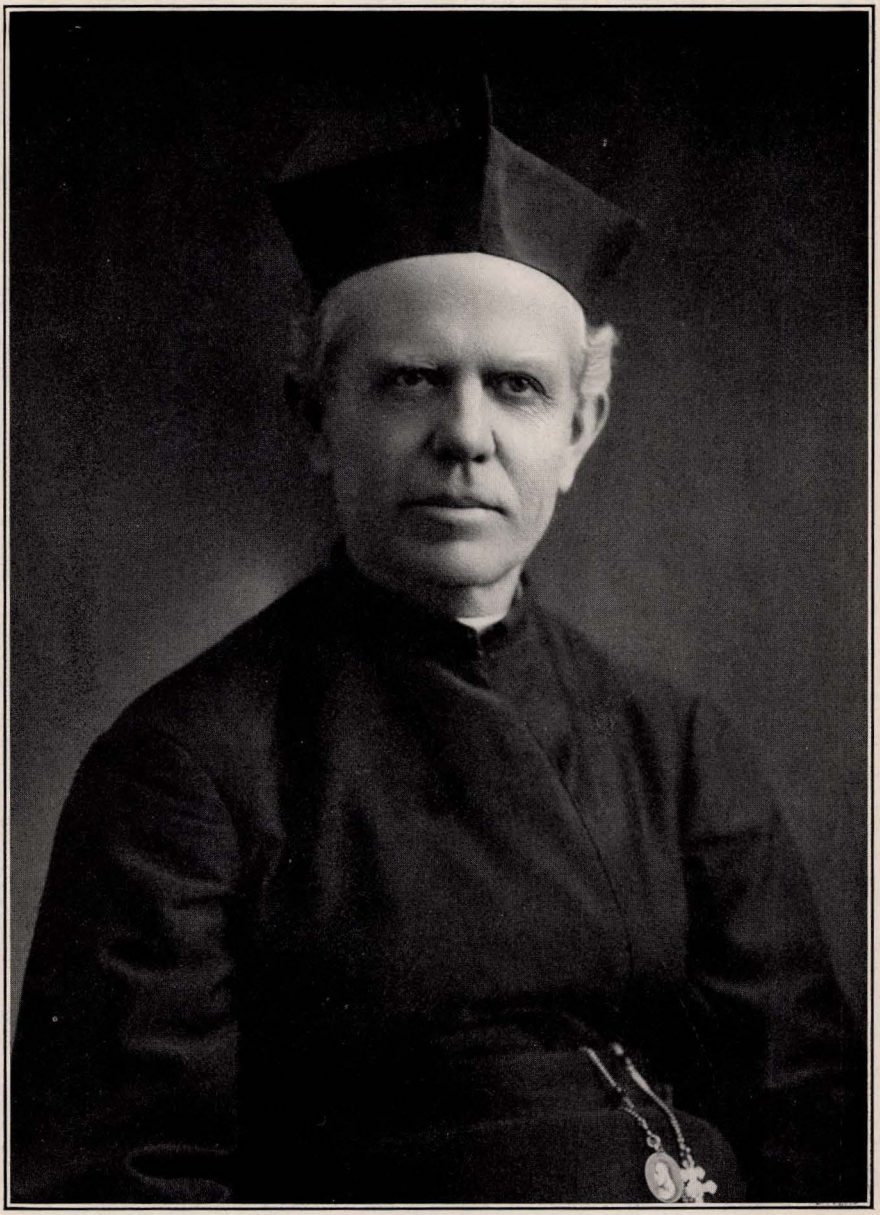
Some weeks later, Father Brunengo commenced a course of lectures on ethics and natural right to some young gentlemen of the city, chiefly law students. The meetings were held in the evening, since that was the only time at which attendance could be assured. It was a step in the right direction

towards the widening of the sphere of the education imparted by St. Ignatius, and though circumstances prevented its perpetuation, it was another proof of the broad minds of those who directed affairs.

1881.

It is with much pleasure that we have mentioned above, the reception given the esteemed Dominican, the Very Rev. Sadoc Villarasa; it is with equal pleasure that we record that given to an equally dear friend among the secular clergy, Rt. Rev. Patrick Manogue, coadjutor of the Bishop of Grass Valley, and afterwards his successor and Bishop of Sacramento. On the 5th of January, Father Manogue took up his abode at St. Ignatius, and, on the 10th, began his retreat preparatory to consecration. On the same day, Bishop O'Connell also took up his residence with us, and likewise entered into retreat. The consecration took place in Old St. Mary's, Father Buchard preaching on the occasion. The reception took place next day at noon in the college hall, after which a dinner was given to the new Bishop, a large number of the clergy of his diocese, and several gentlemen, his intimate friends; for the big-hearted Bishop Manogue was the popular choice of clergy and laity alike. After a visit to Santa Clara and a reception by its faculty, the Bishop remained a guest of St. Ignatius until the 27th of the month, when he left to receive the congratulations of those over whose spiritual welfare he was to watch so loved and loving for many years.

On the 30th, the Sunday following the Bishop's departure, a work which, while it lasted, did incalculable good, and which was discontinued only when it could be done by others, was started by the ever-active zeal of Father Kenna. It was the Girls' Sunday-school, which in time reached vast proportions, and enlisted the active co-operation of many of the most prominent Catholic ladies of the city. It began, as we learn from an account published in the following year, with nine pupils and one teacher; but so rapid was its growth that in a single year the pupils had increased to seven hundred and the teachers to forty-five.



REV. R. E. KENNA, S. J.

It was, as was only proper, a good work under the direction of the Fathers, rather than a work of the Fathers themselves; for its success was the immediate fruit of the labor and self-sacrifice of the devoted lady catechists, among whom Miss Lucas Harvey merits special mention—ladies who gave their time and talents to the instruction of their own sex; but such work needed encouragement, and organization, and a place in which it could be properly performed, and to supply these no one could be better fitted than was Father Kenna. At first the children met in one of the chapels attached to the church, but this was soon too small, and the large exhibition hall was put at their disposal.

But while interested in this good work, Father Kenna, as college president, was not unmindful of the desirability of cementing the union of college graduates among themselves and with Alma Mater. In early February, therefore, he sent out invitations to attend a meeting having in view the formation of an Alumni Association, and, on the 25th of the month, he succeeded in effecting it with Hon. J. F. Sullivan, A. M. (class '70), president; Robert Tobin, A. M. (class '72), vice-president; Florence McAuliffe, A. B. (class '75), secretary; Alfred T. Kelly, A. B. (class '75), treasurer. The executive committee consisted of Rev. R. E. Kenna, S. J.; Thomas D. Riordan, A. M., '73; Joseph Pescia, A. B., M. D., '75; John T. Fogarty, A. M., '75; James I. Boland, A. M., '75; Alfred Tobin, A. B., '76; Matt. I. Sullivan, A. B., '76; J. J. Montgomery, S. M., '79.

The devotion of the old boys to Alma Mater, and be it said to their praise, especially of the graduates of the Seventies, had made Father Kenna's task a comparatively easy one. Even as early as May 30th, 1878, the graduating classes of '75, '76 and '77 had anticipated the alumni reunions by holding a banquet at the Maison Doree, Alfred Tobin, '76, presiding. The gathering was large and enthusiastic. The trials, and successes, and varied incidents of college life were rehearsed amid much applause, and when it was proposed to renew college friendships by a yearly banquet, there was no dissenting voice. James I. Boland was chosen to preside at the reunion of the

following year. The alumni of St. Ignatius had been the first among Catholic colleges on the Pacific Coast, thus to honor Alma Mater.

The spiritual welfare of the congregation received no less care from the zeal of Father Kenna than did the varied interests of the college; and Rev. Bernard Maguire and Jeremiah O'Connor of the Maryland-New York Province were invited to give a mission. They arrived on Saturday, February 26th. The church was over-crowded morning and evening, and the attendance was very large in the afternoon. In fact, so great was the throng of adults that, to give what accommodations were possible, children were not allowed at night to attend the exercises. For them, there was an instruction in the afternoon at 4 o'clock, and they filled the church to overflowing. In the second week of the mission, the numbers were such that they had to be divided, the girls assisting one day and the boys the next. The church soon became too small for the adults that crowded the pews and packed the aisles, and the consequence was that hundreds nightly had to go away, failing to find even standing room. On the Friday and Saturday nights preceding the closing of the mission, five Fathers were employed until midnight in hearing confessions in the basement of the church, besides the dozen ordinary confessors upstairs. On the Sunday itself, Communion began to be distributed by two Fathers at a quarter past five o'clock, and continued almost without interruption until late in the morning.

At 10:30 A. M. the church was a mass of attentive listeners, hundreds of them standing, as Father Maguire eloquently discoursed on the "Institution and Beauties of the Divine Sacrifice." At 2 P. M. the sacred edifice was filled with children, to whom Father O'Connor made a stirring address suited to the needs of childhood. At 4 P. M. the Gentlemen's and Ladies' Sodalities, that of the Sacred Heart and the members of the Bona Mors, gathered for a last instruction; and so packed was the church in the evening, that the Brother Sacristan could not make his way to light the various gas jets, but had to be content with such as he could reach. Memorials of the mission were distributed at the doors of the church during the day, and

ST. JOSEPH'S ALTAR

the number given out was fifteen thousand. Well might the Fathers be content with the rich harvest of spiritual blessings reaped in those days. On the 16th of March, carrying with them the benediction of thousands, the good missionaries set out for their Eastern home.

On the 29th of the month, the new altar of St. Francis Xavier was in course of erection, and, on the 31st, the relics of St. Placidus were placed under it. This altar was the gift of Mr. Daniel Murphy. The following description of it appeared about this time:

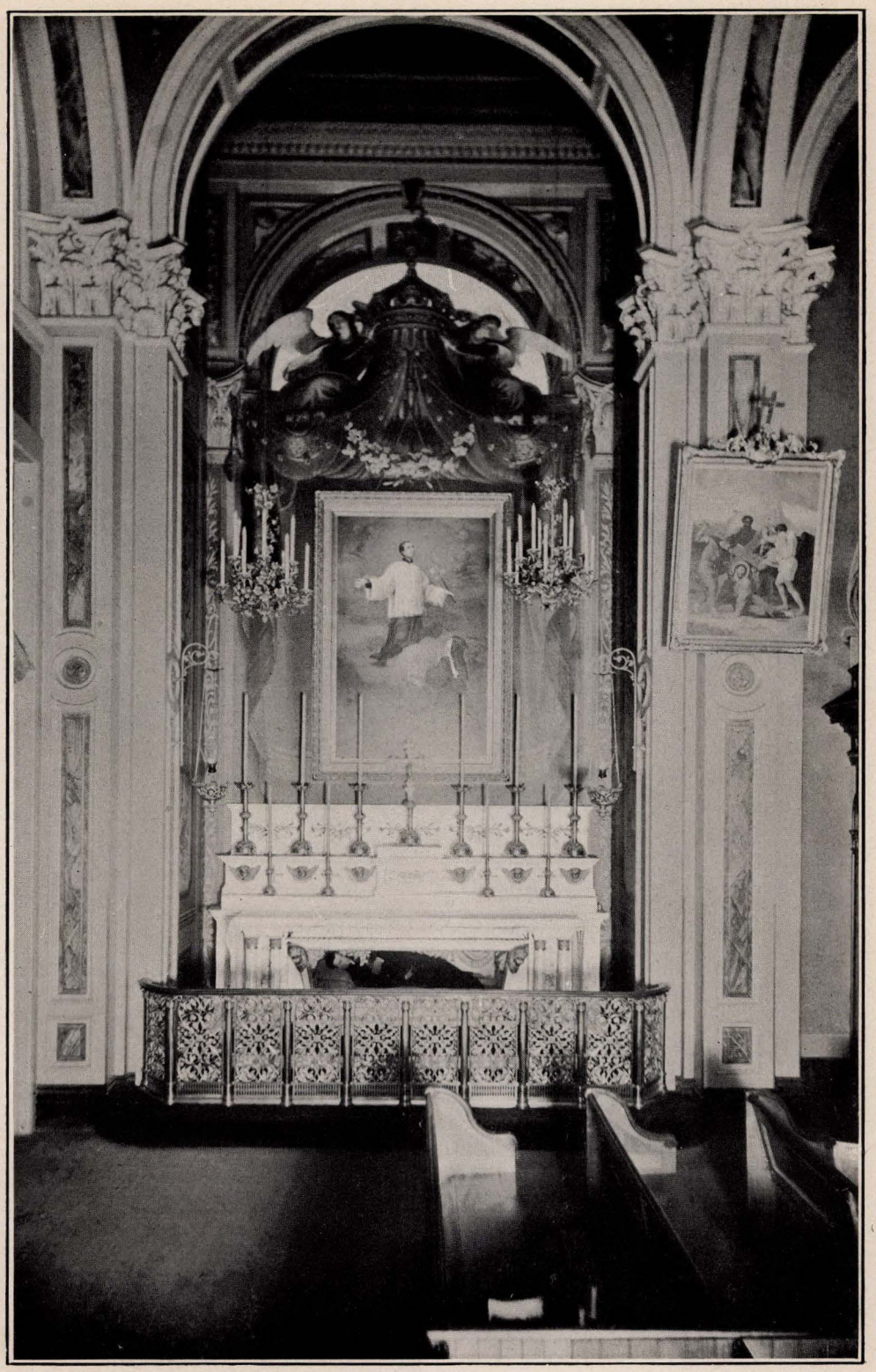
"The altar is a combination of rare marbles, among which *verde antico,* maroon variegated, blue variegated and white marble predominate. Several panels of chalcedony add beauty to this rare gem of architecture. The altar is twelve feet in length. It is fashioned in a succession of shelves, with a central porch or tabernacle." This tabernacle was subsequently removed. "The holdings are all in blue variegated marble. Within an open sarcophagus, rests upon yellow satin cushions the wax image of Placidus, the martyr. The figure is robed in the most costly vestments of crimson, with white satin tunic, the whole elaborately embroidered in gold; sandals are on the feet. The face of the martyr is very beautiful. Brown curls clustering over the brow add a charm to the expression which is calm and strikingly natural. A gaping wound at the throat tells of the tragic death. Above the altar, marble shafts support a marble pediment, the whole about twenty feet in height. The architecture is of Parian, the frieze of red-veined marble, the cornice of white, and the pediment of garnet marble. The shafts are likewise of garnet marble, and with these is a framework of *verde antico,* with onyx slabs at intervals. St. Francis Xavier's picture adorns the center of the slab. The frescos upon the sides and roof are very beautiful. The niche in which the altar stands is 30 feet in height by 15 in width."

From the same pen we have a description of St. Aloysius' altar, which was erected about the same time. This altar was paid for by the offerings of various persons; the pupils of the college contributing to its erection. The names of the donors, as a memorial of their piety, were placed under the

cushion that supports the head of the recumbent figure of the Saint.

"This altar, of the finest marbles, was imported from Rome. It is of purest Parian, built up in various shelves, and supported by fluted and gilded columns of marble. At intervals over the marble faces, bronze-gilt ornaments are affixed. The carvings in *basso relievo* upon the façades are exquisitely chiseled and bold. Under the center of the altar is an open sarcophagus, in which is the waxen image of St. Aloysius. The following inscription, *in intaglio,* is over the sarcophagus: 'Consummatus in brevi explevit tempora multa': 'Being made perfect in a short space, he fulfilled a long time.' Above the altar, a couple of artists have executed an exquisite fresco. The interior of a dome, blue as the arch of heaven, caps the fresco. Under the dome, two angels perch upon the cornice, having just made their entrance through the portals on either side of the alcove which holds the altar. Through the oval portals, the blue firmament is seen. Angelic hands hold a crown of gold and emerald. The robes of the celestial visitants are of blue and purple. From the crown, gracefully falling in rich folds are warm purple and orange draperies that are looped back over the capitals of the supporting shafts. Around these columns, rolling back, almost hiding them, are pink draperies with broad gold fringes. Across the top of these, a festoon of lilies, emblematical of purity, is suspended from side to side. The center of the fresco is occupied by an oil painting of St. Aloysius."

Holy Saturday, this year, April 16th, brought a repetition of the confessions of Father Maguire's mission, and again the five extra confessors were utilized until midnight. On the same evening, the new throne for the Blessed Sacrament was put in place, to be ready for the Solemn Benediction to be given on Easter night. It is a wood carving of magnificent design. "It is of oak, gilded," says the writer whom we lately quoted when speaking of the altars of St. Francis Xavier and St. Aloysius, "and consists of nine angels effectively grouped. At the summit of the arch are two little cherubs with outstretched wings, each supporting, with chubby hands, the golden drapery which falls in massive folds and is looped on either side. Below this,



ALTAR OF ST. ALOYSIUS

at the supporting columns on either side, are two angels somewhat larger, also with outspread wings. At the base of the columns are two angels of grander proportions, each supporting a candelabrum. Within this span of the arch, and kneeling in dissimilar attitudes, are three cherubs. The central figure supports, with arms extended above his head, the book of the seven seals of the Apocalypse. The golden book affords a base upon which to rest the monstrance. One cherub bears aloft a golden chalice, while the other exhibits a cluster of grapes and wisps of wheat, symbolical of the bread and wine, which, in turn, symbolize the body and blood of the Redeemer. Within the background afforded by the draperies and columns, is the emblem of the Holy Ghost, the dove with scintillating beams. This rich allegorical group, rising as it does before the elaborate altar painting representing the glory of St. Ignatius, greatly adds to the effect of the main altar." The beauty of the altar had already been further enhanced by deepening the receptacle that held the picture of St. Ignatius; so that the glory of the feast found fitting expression in the new splendors of art added to God's temple.

The statue of St. Joseph, which arrived for the Fathers' garden on April 4th, had its pedestal prepared in the early days of May. The blessing took place on the 8th, and was performed by Rev. Father Kenna in the presence of the assembled Community, and St. Joseph was constituted its patron and protector. It was, however, but the outward manifestation of what had always been in everybody's heart; for he would indeed be a strange follower of Jesus, who would not cherish St. Joseph with filial affection. With the end of the month, the school year came to a close, and crowded halls told of a city's appreciation of the work that was being done. In fact, the number of persons accepting invitations, exceeded the capacity of the hall; and several, even intimate friends of the institution, whom circumstances did not permit to anticipate the commencement of the exercises, could not find even standing room, so dense was the throng.

With the departure of Mr. Dominic Giacobbi, S. J., during the preceding August, the musical society in the college ceased. It therefore no longer appears in the yearly catalogue. Music,

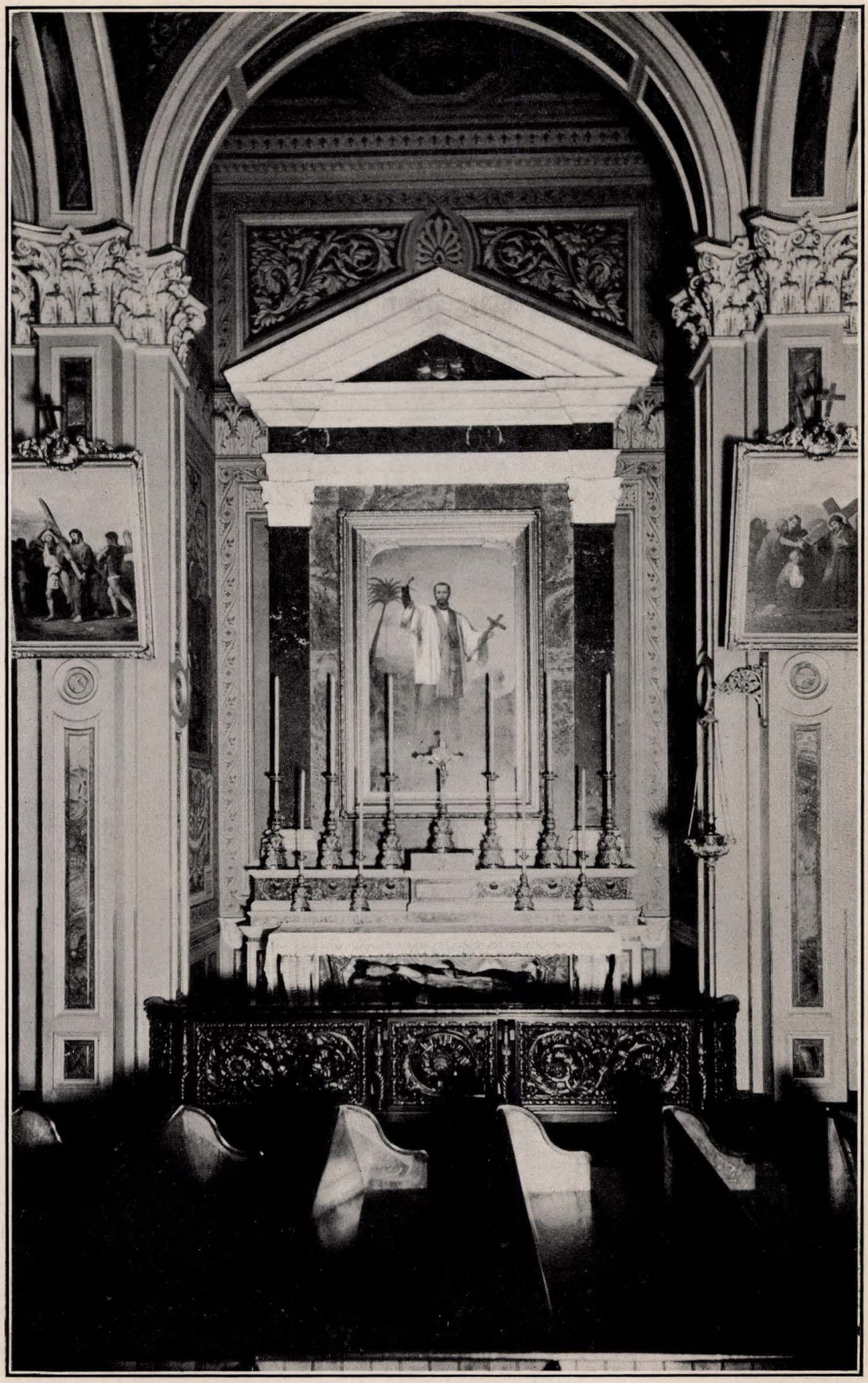
however, underwent a partial revival in the following October, when a singing class was organized, and Mr. J. Manning engaged to teach it.

The church was meanwhile increasing in beauty, as altar after altar was completed. On the 10th of June, the altars of St. Francis Xavier and of St. Aloysius were ready for consecration, and the ceremony was performed by His Grace, Archbishop Alemany, who afterwards said mass at the altar of St. Francis. On the 19th, the altar was exposed to public view, and Father Varsi said mass at it. The first mass at the altar of St. Aloysius was said by the same Father on the feast of the saint two days later.

The changes in the faculty this year were less numerous than those of last. In early July, Father Joseph Dossola replaced Father Leggio as vice-president; and later, Father Aloysius Raggio took the place of Mr. Daniel Crowley as prefect of the junior students; Mr. Crowley devoted his time to the study of theology. Mr. John Walshe, S. J., went to Santa Clara, and Messrs. Thomas Boland and Francis Shafer came thence to take charge of classes.

Rt. Rev. Bishop Raimondi of Hongkong, China, who happened to be in San Francisco at the time, graciously accepted the invitation of the Fathers to pontificate on the Feast of St. Ignatius. On August 12th, the pupils of the college tendered him and Bishop-elect Hermann, coadjutor to Bishop Maigret of Honolulu, a reception in the college hall. Fathers Aubert and Leonor, religious of the Congregation of the Sacred Hearts of Jesus and Mary, to which Congregation Father Hermann belonged, accompanied him. Our readers will realize better the pleasure of the occasion, when they remember that this Congregation is the Congregation of Picpus, which, in the early Fifties, sent her zealous sons to the shores of California as she has spread them with such glory to the Church, through the islands of the broad Pacific. Thus were the two Orders. Jesuits and Picpus Fathers once more united in a land in which they were the first religious bodies to divide the missionary field after the American occupation.

On the 19th of the following month, the college was called upon to join in the national mourning caused by the death of



ALTAR OF ST. FRANCIS XAVIER

President Garfield. On the 23rd, His Grace, the Most Rev. Archbishop, prescribed that the mass "Pro quacumque necessitate" be celebrated on the 26th in all the churches of the Archdiocese, and that prayers be offered up for our country in its affliction. On the day appointed, the day of the funeral of the deceased President, a Solemn High Mass was celebrated in the church, and a brief but forceful sermon was delivered by Father Kenna, in part eulogistic of the dead, in part a warning to parents concerning the evils that flow from a lack of respect for authority, especially in the young.

The buildings had been appropriately draped in black, and, after mass, students, and faculty, and members of the Gentlemen's Sodality, left the college to take part in the public procession.

They formed at the college on Grove Street, then marched in excellent order to the place assigned them. Here the boys waited, as patiently as boys could, for about two hours, until at 1:15 P. M their time came to start. All had proceeded harmoniously up to this. But soon the word was circulated that the Industrial School Band was to head their division. Then the trouble began. The boys protested that they would not budge an inch unless given another band. But wiser counsels prevailed, and they allowed themselves to be persuaded by their teachers, not to be a cause of trouble on such an occasion. The sacrifice was no slight one in their eyes, for their fancies pictured that the city would take them for Industrial School boys if they followed its band, and this cut their pride deeply. Assured that no sane mind would mistake them for boys from the reformatory, they wheeled into line, and some five hundred strong, were a marked feature of the procession. After two hours of marching, they returned to the college, but there was still the protest about the band.

"St. Ignatius turned out a large division under Father Kenna," says an eye-witness. "A feature of this body (the 11th division) was a large delegation of the juvenile members of the college, who waited patiently, on the sunny sidewalk, to fall in with the column when it came up, and seemed no-wise appalled at the tiresome and tedious march before them." The

observer was right. The sun, and the wait, and the weary march were patiently borne with; but the band—there was the rub.

Father Varsi was at this time in the Eastern States, having gone thither on September 8th in the company of Mr. Joseph Donohoe. During his absence, which lasted over two months, Father Congiato supplied his place. Father Varsi was consequently absent both from the first entertainment of the Gentlemen's Sodality given in the basement of the church on September 29th, and the first Alumni banquet on October 19th.

The idea of adding the social to the religious side of the Gentlemen's Sodality, though, of course, in a subordinate degree, had not originated with the genial Father Patrick Kelly, who, in August, had replaced Father Joseph Neri as director; but it was his merit, and not a small one, to succeed in devising ways and means by which this praiseworthy object was attained. Even on October 1st, 1873, the Sodality had appointed a committee consisting of the Reverend Father Director, Cæsar A. Barchi, S. J.; the Prefect, Mr. J. H. Adams; together with Messrs. P. McEntyre, P. Lynch, and J. F. Sullivan, "to consider the advisability of holding some entertainment for the purpose of bringing the Sodalists together and increasing the funds in the treasury." With the growth of the Sodality, the increase of funds was not pressing, and Father Kelly, therefore, could look solely to the primary object: "The bringing of the Sodalists together." The entertainment was held in the basement of the church, in the room now devoted to the Sewing Circle, and about four hundred people were present. It was a family affair for the Sodalists and their friends; given by the Sodalists, among whom talent of all kind was easily found; and so successful, that the director resolved to have several others during the winter months.

1882.

The 3rd of February of this year, marks the introduction of the ceremony of the blessing of the throats on the Feast of St. Blasius, a ceremony since adopted by many other churches of the city to the great benefit of the faithful, and, let us hope, even of those who are not of the faith; for not a few non-

Catholics and even some Jews are known to have presented themselves for the blessing. On the first of the following month, Fathers Philip Cardella and Francis Crispolti left St. Ignatius for New York to labor among the Spanish-speaking Catholics of that city. They had arrived in San Francisco on July 16th, 1881, having been expelled by the anti-Catholic element of Nicaragua. Though most useful in California, a wider field for their zeal was presented by the Eastern metropolis and hence their transference thither.

A few days passed, and Archbishop Charles Seghers of Portland, Oregon, the future Martyr-Bishop of Alaska, arrived at the college. As he entered immediately upon a spiritual retreat, it was impossible either for the faculty or the student body to express publicly the esteem in which he was held. His retreat, however, was over by the 14th of the month, and then in verse and prose the young hearts of the students expressed what they sincerely felt. To one of his servers at mass, he presented as a little memento, a picture with the motto which had had such an influence on his own life, "Crux, lux mea." "O cross, my light." Truly it was love of the cross alone that had induced him to abandon friends and country for our Western shores; that had led him to give up his archbishopric for the bleak and frozen wastes of the Northern wilds; that had strengthened him to put up with privations and ill-treatment for the love of souls, until a violent death cut him down in the prime of life. The cross had been his light, and, in its brightness, had he walked securely to eternal rest.

April and May witnessed a couple of pretty ceremonies in our church, when two of the old pupils of St. Ignatius entered into the matrimonial state with nuptial mass and all the blessings proper of that happy occasion. The first was the union of Mr. John Parrott and Miss Minnie Donohoe; the second that of Mr. Frank Sullivan and Miss Alice Phelan. Splendor combined with delicate taste characterized each occasion, and seldom had the church, in its beauty, appeared to greater advantage.

The college was prospering with its 780 pupils and nine graduates received their degrees; four, that of Bachelor of Arts; and five, that of Bachelor of Science.

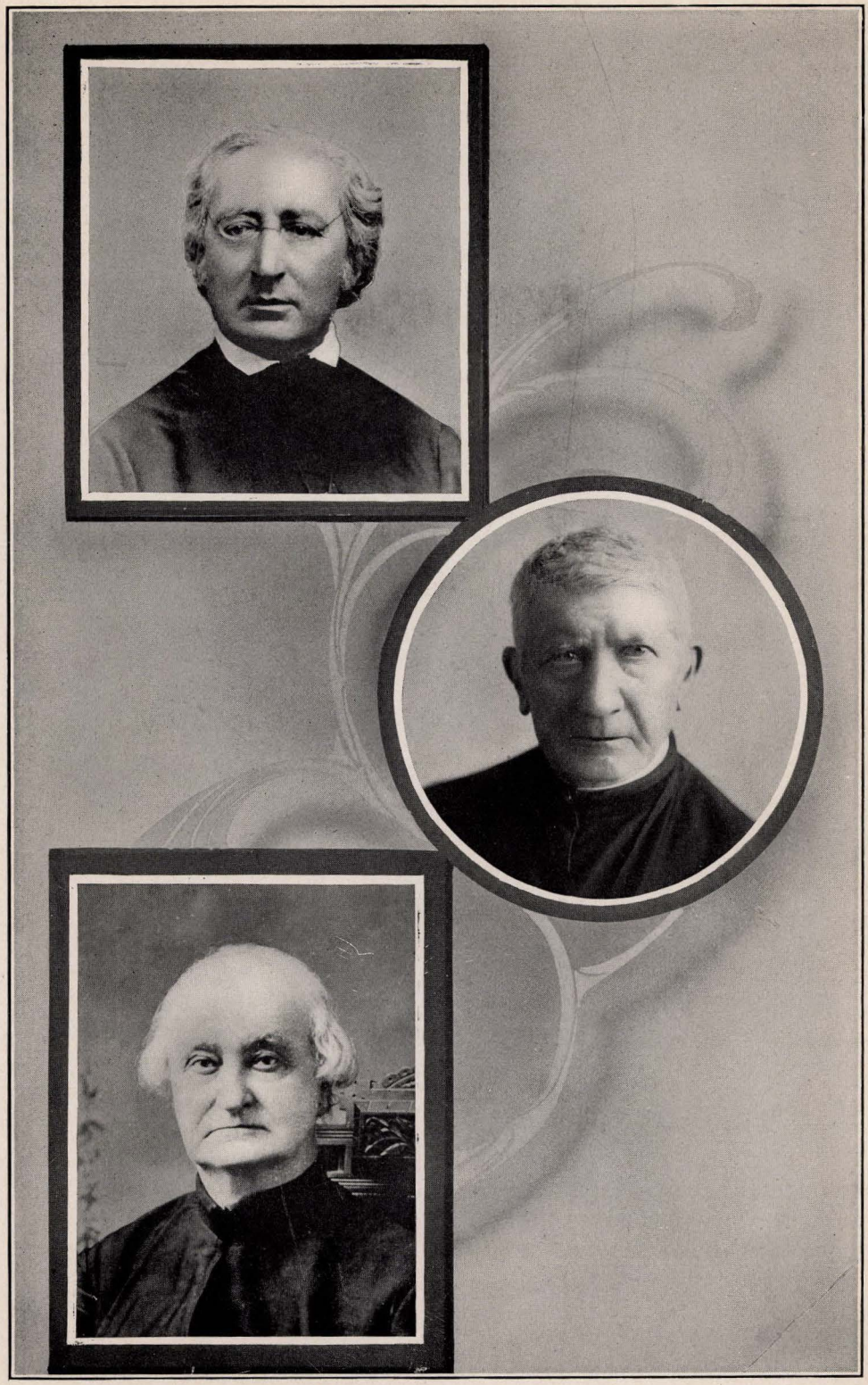
The changes in the faculty were more numerous than usual. Father Florence Sullivan, after years of successful teaching, was, in August, devoted to the works of the ministry, as was also Father Celestine Galliano, though seemingly somewhat later in the year. Father Aloysius Brunengo, Messrs. John J. Cunningham, Daniel Crowley, John Moore, Michael McKey, Michael Shallo, Julius Egloffstein and Thomas Boland, S. J., no longer formed part of the faculty. In their places, we find Fathers Joseph Sasia and Paul Mans, Messrs. Dionysius Mahony, Richard Gleeson, William Culligan and Vincent Chiappa.

On the 24th of September, Father Prelato, by a Solemn Mass, celebrated the Silver Jubilee of his priesthood. On the eve of the celebration, the pupils of the college assembled in the hall to present their congratulations to one who had labored so long and zealously for their welfare; and earnestly did they express their wish that, both he and they, might meet again on the occasion of his Golden Jubilee, a wish which for most there is every hope of realization, as only two years are now lacking of the happy event.

"Perhaps we may touch the most tender chord in the loving heart of the zealous priest," writes an admirer in reference to the celebration, "if we say that among the many duties which have filled his active life, none display more fully the entire energy of his broad affections than when we find him engaged in the direction of youth.

With the exception of two or three years, during which he was the chaplain of the Industrial School, Father Prelato has been director of the Boys' Sodality connected with St. Ignatius Church; and, to be convinced of the mutual attachment between the Father and the boys, one needs but pay them a casual visit when together in their place of meeting. In this trait, the true minister of God imitates the perfect model of our Savior, who pronounced it his delight to be with the children of men. . . .

That the goodness of God may bless the much-loved Father with a long and happy life of usefulness for his greater glory and the good of souls, is the earnest prayer of his grateful and affectionate children in the classroom, the congregation, and in the world."



FATHER CHARLES MESSEA, S. J.
FATHER FLORENCE SULLIVAN, S. J.

FATHER FRANCIS I. PRELATO, S. J.

Continuous labors for years in the missionary field had begun, only too surely, to undermine the naturally sound constitution of Father Buchard; and hence physicians recommended a rest, and a voyage to the Sandwich Islands. The generosity of a kind friend came in to defray expenses, and, in the middle of December, the Father set sail for Honolulu, to return only on the 21st of March of the following year.

He was not alone, however, the recipient of the kind favors of the benefactors of St. Ignatius. The poor of the city shared with him in their bounty. On December 21st, the Francesca Society gave its gifts to the needy, in even greater abundance than usual. This society, named after St. Frances of Rome, is composed of a number of charitable ladies of the city, who emulate in their love for Christ's needy ones, the charity of the Saint, their patroness. Mrs. Bertha Welch has been the moving spirit of the organization for years, and many and sincere are the benedictions of the poor at Christmas on herself and her devoted associates.

Requested for a brief account of the organization, we have the following from the lady's pen:

"In the Lent of 1878, some young ladies, headed by Miss Thompson, met at Mrs. Welch's home to sew for the poor. The first donation of material was obtained for them by Rev. C. A. Barchi, S. J., who, at the same time, placed the little society under the patronage of St. Frances of Rome.

On the 14th of April, rooms at 111 Turk Street were engaged for their meetings, Father Florence J. Sullivan, S. J., having found friends who agreed to become honorary members and help the society by monthly contributions. Among the latter, was Mrs. James Follis, who for several years contributed generously.

The first election of officers took place the same year, when Mrs. Rosecrans, wife of General Rosecrans, was elected president; Mrs. James A. Thompson, vice-president; Miss Kathleen Thompson, treasurer; and Mrs. Katherine Walsh, secretary. Among its first members were Mrs. George Knox, Mrs. P. J. White, Mrs. Wm. Bryan, Mrs. George Rossiter, Miss Harriet Skidmore, Miss M. Thompson, Miss Barry, Miss Elsie Pardow,

Miss L. Abbott, Miss Mary Shea, Miss Hoffman, Miss N. Sullivan, Mrs. Andrew Welch, Mrs. Le Breton.

At Christmas, 1878, twelve children were clothed in honor of the childhood of our Lord; and the custom of dressing children and giving them a Christmas-tree festival, and of giving groceries to poor people, was begun and has since continued.

The average number of children dressed is now from two hundred and fifty to three hundred. The number of families to whom groceries are given is about one hundred and fifty. This year, 1904, twelve families were given Christmas dinners.

During 1878 and 1879, years of much misery in the city, groceries were distributed every Tuesday. About Christmas, 1878, Rev. A. Varsi, S. J., interested himself in the society, and obtained for it a large gift of goods from Mr. D. Murphy of Murphy, Grant & Co. From that date, Father Varsi assisted it in all its needs, giving it rooms in the church of St. Ignatius, where it has been since May 23rd, 1880, at which time Father Varsi took personal direction of the society and drew up its rules.

In January, 1899, the society began a training school for girls, which school was placed under the direction of Mrs. Slevin and Miss Mellis. The Francesca Society, after a year, finding that it had grown beyond it, gave up its management."

A few years before Father Varsi's death he had the Francesca Society incorporated, in order that it might be legally capable of receiving bequests. Of two we have record: one of $3,000 from Mrs. Oliver; the other of $2,000 from Mr. James Russell. May the society long prosper in the generous sacrifices of its friends and associates, for what is done for the poor of the Master, is done for Him!

1883.

With the beginning of January, Father Varsi ceased to be Superior of the Californian Mission, Father Nicholas Congiato, with residence in San José, replacing him. The catalogue of the Turin Province assigns the date as January 1st. This, however, seems to mean the day on which the appointment arrived, not the day of its official announcement. On January 2nd, Father Varsi made a trip to San José and returned to St.

FATHERS' LIBRARY

Ignatius in the evening. Nothing was said of any change and none had taken place. The announcement was made on January 6th, and after a little over five years of ceaseless labor, Father Varsi turned the management of affairs over to his successor, and retired to the ranks of the Order, though by no means to inactivity in the promotion of St. Ignatius' welfare. He had begun the magnificent work, there were still many beauties to be added before completion.

On the 17th of the month, he went to the Presidio to make arrangements for a priest to attend the Catholic soldiers. Father Congiato had, on the preceding evening, come up to the city from San José, and there seems to be no doubt that he had asked Father Varsi, as better posted in the matter, to interview the proper authorities. At that time, the church nearest the Presidio, was St. Bridget's, the clergy of which, ever zealous, did what was in their power to attend to the spiritual welfare of the Catholic soldiers; but distance and the needs of an extensive parish necessarily crippled their efforts. St. Ignatius, therefore, had again the honor of assisting in a work of zeal in which much spiritual good has been done.

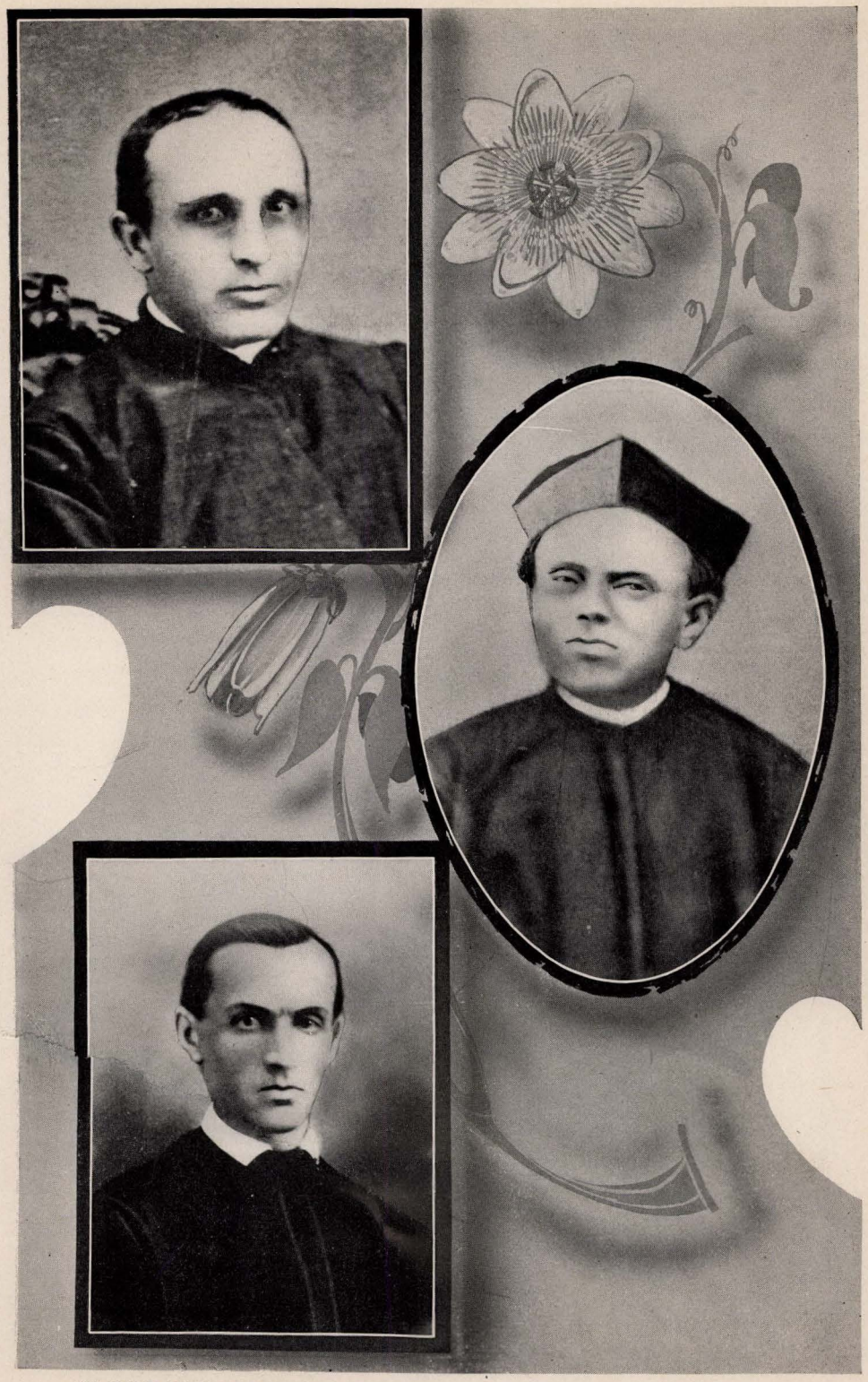
Father Paul Mans, S. J., who, as a secular priest, had for many years been a missionary in the Northwest, and had attended various military posts, was selected as best suited to understand the needs of the soldiers. Accommodations were indeed primitive. An attic, for church, was the best that Uncle Sam could furnish, and this was in the sheds of the ordnance department. Some two hundred soldiers attended mass on Sundays, and the Father visited them on Thursdays, besides going on Saturday evenings to give them an opportunity for confession. With the progress of time and the growth of the city, the Church of St. Vincent de Paul has been established within easy reach of the garrison, so that even when there is no Catholic chaplain at the post, urgent calls can easily be attended to. Father Prelato, however, still visits the military hospital, and says mass every Sunday and holy day in the chapel which replaced the original attic, swept away by fire on June 19th, 1895. His seventy-six years are no damper on a zeal which has already, for seventeen years, employed itself in this difficult ministry.

At the end of January, 1883, Father Celestine Galliano left St. Ignatius to become assistant procurator in Santa Clara. In the same place, on March 31st, Mr. Daniel Crowley, S. J., an old student of St. Ignatius, and for many years connected with it as teacher, prefect of the junior students and sanctuary director, peacefully closed a short, but useful career by a pious death. A remarkably sweet disposition, combined with clear, practical judgment, made him an excellent worker in the Lord's vineyard; but the Master was satisfied with the labor of life's morning hours, and called his servant to rest before imposing upon him the burden of the day and the heat.

On the 5th of the month, Rev. Father Kenna commenced, in the church, a mission for the gentlemen of the congregation; and, a week later, Father Varsi commenced a similar one for the ladies. Both missions were eminently successful. Father Varsi was not indeed a specially gifted speaker, when mere oratorical delivery was considered, but his deep, penetrating mind, richly stored with the science of the spiritual life, and his earnest impressiveness of manner, imparted to his words a wonderful efficacy. No one could hear him and not feel his power. The earnestness, too, of Father Kenna was long remembered.

With the first of May, came Father Xavier Junquito, S. J., from Panama for the benefit of his health—a thin, frail man, whose quiet manner was graced by deep learning and sincere piety. The climate of Santa Clara was thought better suited to his condition, and so his stay in St. Ignatius was short. On November 10th he returned to San Francisco on his way back to the Isthmus, of which he is at present the esteemed Archbishop. On the 22nd, came Father Patrick Healy on his way to Alaska; and on the 24th, the Feast of Corpus Christi, Archbishop Vaughn of Sidney, Australia, was celebrant during the procession of the Blessed Sacrament and Benediction.

The term of Father Kenna's government of St. Ignatius came to an end on July 25th, and Father Joseph Sasia, bringing to the office equal energy of character and desire of furthering the best interests of church and college, succeeded him. The change, however, brought no rest to Father Kenna, for, on the



FATHER JOSEPH DOSSOLA, S. J.
FATHER CELESTINE GALLIANO, S. J.

FATHER PAUL MANS, S. J.

next day, he became president of Santa Clara College, his predecessor, Father John Pinasco, coming to St. Ignatius to profess rhetoric and replace Father Patrick Kelly as director of the Gentlemen's Sodality.

The government of Father Kenna had, as the source of its inspiration, the zeal of his heart. The Sunday-schools, the college, the church, all bore grateful testimony to it. In laboring for the welfare of souls, he never tired, and he made it a primary object of his presidency to foster zeal in the hearts of others. His rule was popular with the students, and their numbers grew under his administration. They esteemed and loved him, and knew that he really felt for them all the affection of a father, and that, if they had a true friend, he was one.

Father Kenna was born at Brandon, Mississippi, on September 16th, 1844. When about five years old, he crossed the plains with his parents, arriving in California in 1849. He received a part of his early education in the San Francisco High School. He was then, for a time, secretary to Archbishop Alemany. After this, he spent a year and a half in the colleges of Ireland, a year at St. Coleman's College, Fermoy County, and half a year with the Vincentian Fathers at Castlenock. Ill health compelled a return to California. In 1867, he entered Santa Clara College, as student, and on August 6th, 1868, became a member of the Society of Jesus. Some three years later we find him a professor in his Alma Mater. On the completion of his theology in 1879, he was ordained priest, and a year later, as we have seen, became president of St. Ignatius. Writing, as we are, in 1905, we may be permitted to sketch Father Kenna's later career:

During his presidency of Santa Clara College from July 26th, 1883, to December 27th, 1888, he renovated the old Mission Church and erected the Students' Memorial Chapel. Transferred to St. Ignatius, he became vice-president in 1890-91. Back again in Santa Clara in 1891, he was appointed pastor of the congregation for a year, and then vice-president of the college from 1893-97. Two years of pastorship in San José followed, when he was once more made president of Santa Clara. Here he labored until relieved of office on July

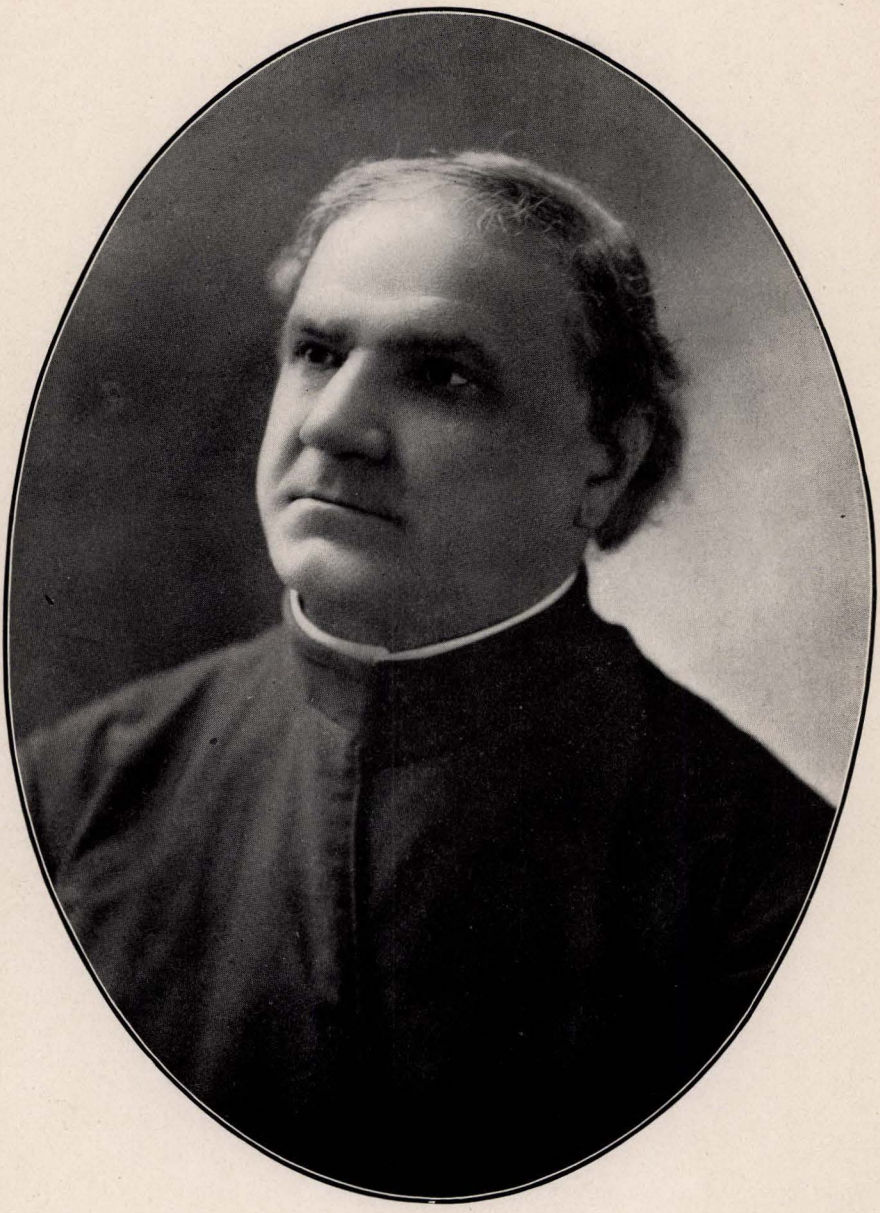
31st of the present year. He is at present with us in St. Ignatius to begin the second half-century of its trials and successes.

But, to return to 1883. Other changes as radical as this of the presidency took place in the faculty. Father Cæsar A. Barchi once more became vice-president. Fathers Paul Mans, Joseph Dossola, Aloysius Raggio and Patrick Kelly were transferred elsewhere. Of the last-named Father an incident is related which will show how he could reach the hearts of children.

"In 1877, he was back again in St. Ignatius College, San Francisco," says the narrator, "where he divided his labors between the church and the schoolroom. In 1878, the chaplaincy of the Industrial School and the House of Correction was assigned to him in addition. Those who are acquainted with work of this kind in such institutions, need not be told that it is as uninviting as it is laborious. A curious incident occurred in 1880, after he ceased attending there, which shows how thoroughly he had won the affection and confidence of the waifs and strays confined in the Industrial School. The superintendent, wishing to reward them for their extra good behavior, signified his intention of granting them any request that they should make, if it were in his power to grant it. Much to his surprise, the young rascals simply asked him to get them back 'the little Father' who used to attend the school." The "little Father" was Father Kelly.

Besides the Fathers mentioned, the college staff lost Messrs. Dionysius Mahony, Richard Gleeson, Vincent Chiappa and Jerome Ricard, receiving, in return, Fathers John Pinasco and Thomas Leonard, as also Messrs. Felix Weis, Joseph Mulligan, Joseph Hickey and Ignatius Schmitt. Later in the year, Mr. George P. Butler, S. J., was added to it.

Matters thus harmoniously arranged, church and college resumed their wonted course, until, on October 7th, the laying of the cornerstone of the beautiful Dominican Church, on the corner of Bush and Steiner Streets, permitted again a manifestation of the mutual affection and esteem which had united the Dominicans and Jesuits in California. Rev. Father Sasia, the president, was invited to preach on the occasion, and the sanctuary boys were invited to take part in the ceremony.



FATHER JOSEPH SASIA, S. J.

Both invitations were cordially accepted. Though the hour was somewhat late when the ceremony was over, Father Sasia held the attention of the vast multitude gathered on the occasion; the sanctuary boys admirably fulfilled their part; and thus, in the sanctity of Christian fellowship, another noble work dedicated to God's glory, and of which our city may well be proud, was auspiciously begun.

About a month later, on November 6th, Archbishop Patrick W. Riordan, D. D., coadjutor to Archbishop Alemany, arrived in San Francisco, and, on the 16th, was formally received by the college. His kind words were indeed an encouragement to the Fathers to go on zealously in the good work in which they were engaged, for his words were not only those of a sincere friend, but they were those of a broad-minded prelate, who knew the needs of the time and appreciated the difficulties. His remarks, too, made a deep impression on the students, for there was no mistaking the heart that spoke.

"At the conclusion of the entertainment," says the *Monitor* of November 21st, "His Grace delivered, in a masterly manner, a brief but telling address to the students, complimenting them on the creditable display of their talents and literary culture; thanking them for the sentiments of loyalty towards the Catholic Church and her representatives, which they had so ably expressed; and exhorting them to profit by the golden opportunities afforded the youth of San Francisco by this renowned institution of learning.

Under the able and experienced guidance of the sons of St. Ignatius, they will learn how to associate and harmonize knowledge with virtue, science with piety, and pursue the attainment of temporal goods so as not to forget that an eternal fidelity is due the Church of God. Docility and obedience to those zealous teachers and professors will be for them the surest safeguard against all dangers, the bulwark of Christian faith and virtue, and the strongest defense against all the attacks of modern infidelity, materialism and immorality, which poison the atmosphere that surrounds us."

A few days later, Bishop Oseuf of Tokio, Japan, honored us with his presence, and remained our guest until he went south-

ward about the middle of December. The year ended with a Christmas tree for the Girls' Sunday-school, at which a thousand children were present, besides fifteen hundred mothers and lady friends; and the solemn Benediction, on the last night of the year, at which Archbishop Riordan officiated. Each was a magnificent spectacle of its kind, the good achieved by the former, being one of the many reasons for the solemn Te Deum preceding the latter. How the Sunday-school had prospered under the care of Father Sasia is shown by the numbers. Miss Lucas Harvey, Miss Harriet Skidmore, Miss Kathleen M. Thompson, with sixty-two other teachers, were his zealous co-workers.

1884.

On March 9th, 1884, Bishop Healy, with Father Blenkinshop of Boston, came to remain with us for about two weeks, the Bishop preaching the panegyric of St. Joseph at high mass on the Sunday following the Saint's feast. A large congregation gathered to hear him, for his eloquence on former occasions was deeply graven on their memories. In the beginning of May, a pretty ceremony, which of late years had been introduced by Father Prelato, took place. It consisted of a procession of the student Sodalists, with banners and regalia, to the statue of St. Joseph in the Fathers' garden. Hymns were sung and an address was made. This year the address was by Rt. Rev. Bishop O'Connell, just as last year it had been by his coadjutor, Rt. Rev. Bishop Manogue, to the great profit and edification of their hearers.

In July, Father Cæsar A. Barchi was replaced as vice-president by Father Gregory Leggio, and, in other offices, Father John Pinasco and Messrs. Henry Woods, George Butler, Joseph Mulligan and Robert Smith, S. J., were replaced by Father Angelo Coltelli and Messrs. John J. Cunningham, Michael A. McKey, Joseph Landry and Henry Raiders, S. J. Mr. Raiders, however, remained about a week only after the opening of classes, ill health necessitating a return to Santa Clara.

On August 3rd, the day on which the Feast of St. Ignatius was solemnized, His Grace, Archbishop Riordan, gave another proof of his friendship by pontificating; and similar marks of kindness has he unceasingly shown during the many years that

AROUND THE STATUE IN THE FATHERS' GARDEN

have since intervened, whenever pressing duties have not interfered or wavering health forbade. On October 28th, Bishop Manogue, taking Father Varsi with him as his theologian, set out for the Council of Baltimore. His choice was certainly well made, for, though love is proverbially blind, it had excellent sight in the present case. After two months of absence, Father Varsi was restored to us on the 19th of the following December.

As this was the tercentenary year of the establishment of Sodalities of the Blessed Virgin, it was decided to celebrate, with special pomp, the Feast of the Immaculate Conception, under the title of which the Gentlemen's Sodality had been organized. Father Joseph Neri was again director of the Sodality, and under him, as under his able predecessors, the membership of the body had been constantly growing. Among the many qualities that fitted Father Neri for the directing of societies, that of organization was doubtless paramount. To him the Sanctuary Society owed its traditions of excellence; the Philhistorian Debating Society had felt his influence; but the Sodality afforded him by far the amplest and most fruitful field for the exercise of his gifts. Early in November, the Gentlemen's Chapel had become too cramped for the accommodation of increasing numbers and had been widened. Father Neri would enlarge it first, that he might beautify it afterwards; but the improvement of its members, even more so than that of their place of meeting, was the object of his care. A solemn novena, preached by him and attended by the Sodalists in a body, began on the 28th of the month. It was an imposing sight, as it ever is, to see the pews on both sides of the main aisle of the church filled with men. Nor was old age alone represented among them; youth and middle age asserted themselves in preponderant numbers, showing that manhood could give of its best to devotion to our Blessed Mother. Sunday, the 7th of December, was appointed as the day of general communion, since many would be unable to attend any save an early mass on the following day, the day proper of the feast. But all were present on the evening of the 8th, when, to the great edification of the crowds that knelt around, the members of the Sodality renewed

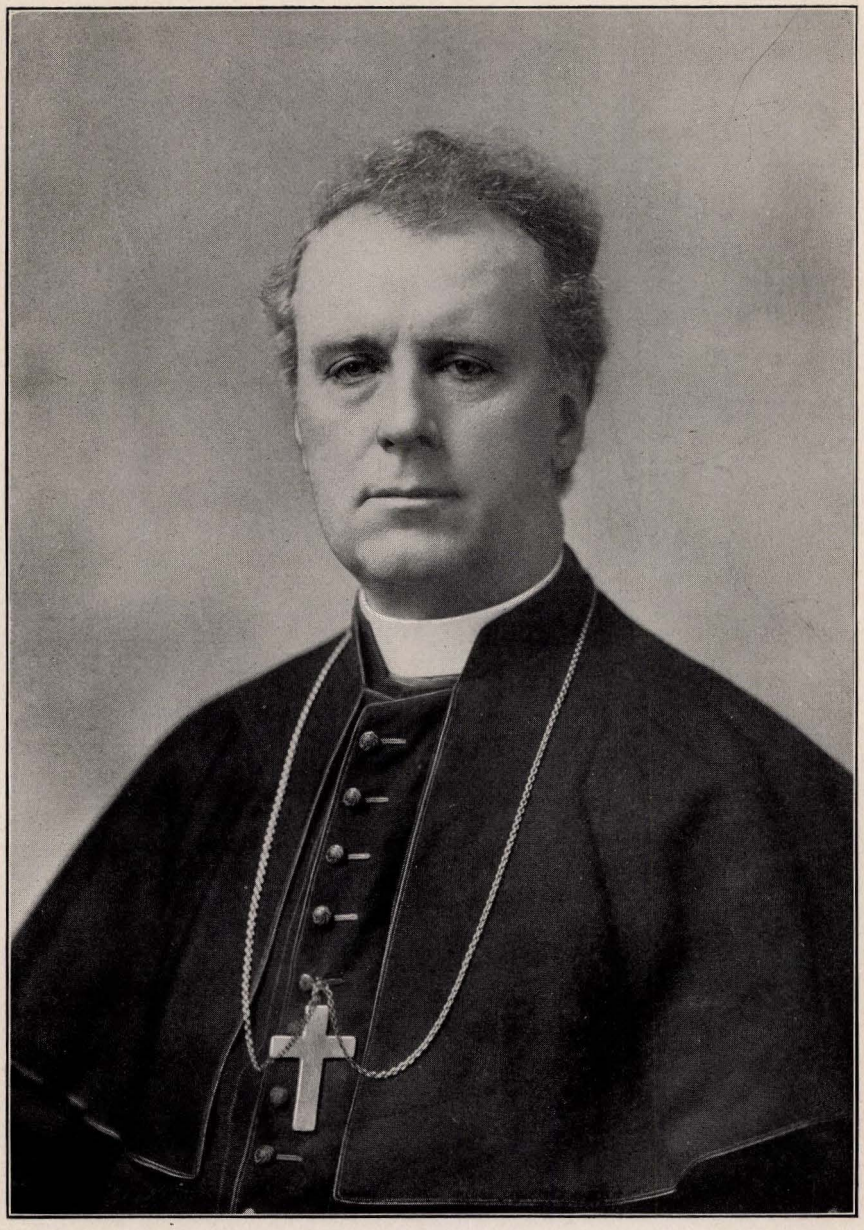
their consecration to Mary's cause. An entertainment in the college hall, three days later, concluded the celebration.

The fraternal ties, which had ever bound in closest harmony the colleges of Santa Clara and of St. Ignatius, were drawn even tighter this present year, when Father Kenna, the president of the former institution, permitted his pupils to give a drama in St. Ignatius Hall for the benefit of the Ignatian Society. The young participants in the entertainment played their parts admirably, and, as the attendance was all that could be desired, the glory, from more standpoints than one, was anything but empty; still, alas! the receipts were only a drop in the seemingly bottomless abyss of debt. With all the Fathers' economy and self-sacrifice, with all their efforts and unceasing labor, the debt, due principally to accruing interest, had grown to the enormous sum of $1,008,511; on which, in eight years, the interest alone had amounted to the fabulous sum of $285,264. Such was the burden that the children of St. Ignatius were bearing for the cause of religion.

1885.

In early January, 1885, Father Mans returned to reside in St. Ignatius, but he went monthly to San José to attend to the spiritual needs of the Germans there, a Mission from which the present St. Mary's Church has sprung, with its flourishing school and congregation.

Thirty-four years of laborious and fruitful episcopacy had now passed for the venerable incumbent of the See of San Francisco, and he saw the spiritual wilderness, into whose soil his careful hands had dropped the seeds of the higher life, already covered with the ripening harvest. He saw, moreover, at his side, a valiant husbandman in the prime of manhood, to whose zealous care he could, with all assurance, confide it to be defended and garnered. Surely he was entitled to desire and ask for rest. On the 28th of the month, the announcement was made that Rome had accepted the resignation of His Grace, Archbishop Alemany, and it was soon known that he would return to end his days in his native Catalonia. On the 19th of May, Father Sasia, in company with Fathers Kenna and Congiato, waited on him to wish him Godspeed, and, five days later, he



MOST REV. PATRICK W. RIORDAN, D.D.

departed. Whatever differences had existed between him and the Fathers had long since been healed—differences, in fact, which were rather due to external influences which had been brought to bear upon the pious prelate, than to anything spontaneous on his own part. An ornament to his noble Order and to the Archdiocese, he left behind him no sincerer admirers of his many virtues than the Fathers of St. Ignatius.

The Girls' Sunday-school, which, for some years, had been held in the college hall, was transferred, in the middle of February, to the church.

About the same time, Father Buchard started on a trip to New Orleans and places connected with his earlier life. The strain of missionary labor was, as we have said, telling on his system, and nature had lost the elasticity of younger years which easily had restored the strength spent in ceaseless teaching and instructing in mining camp and mountain village. The pleasure of old surroundings, even though partly changed; the sight of old faces, though the number be small; the hearty welcome that assures us that time and distance have not obliterated us from the hearts that once have loved us, cannot but prove refreshing to tired nature. Five months spent in the Southern and Eastern and Mid-western States, gave back to us Father Buchard, on the 17th of July, improved in health and impatient for work.

Meanwhile His Grace, Archbishop Riordan, had granted a permission greatly desired by the Fathers, and which has contributed so much to foster devotion to the Sacred Heart—the permission, namely, to have the exposition of the Blessed Sacrament every first Friday. It was had, for the first time, on May Day, and has continued without interruption ever since.

Changes, this year, in the college staff were numerous, especially among those who were members of the Society of Jesus and who had not yet arrived at the priesthood. Messrs. John Cunningham, Felix Weis, Thomas Boland, Joseph Hickey, Joseph Landry, William Culligan and Joseph Riordan were destined for Santa Clara, some to teach, and some to employ their time in study. Father Charles Pollano accompanied them. Mr. John Nestor was sent to San José; and, later, Messrs. Edward Allen, Theodore Rinck and Michael McKey departed for Woodstock, Maryland. In their place, we find Father Sulli-

van again teaching, as also Father Vincent Reitmayr, Messrs. Dionysius Mahony, Henry Woods, William Harty, Patrick Foote and William Barry.

As a mark of special favor to St. Ignatius, His Grace, the Most Reverend Archbishop, was anxious that the Fathers should once more have a parish. The matter was referred for decision to the higher Superiors of the Order. While sincerely appreciating the generosity and kindly feelings of His Grace, Very Rev. Father Anderledy, General of the Society of Jesus, answered, that, as it was his desire to have the Jesuit Churches as much as possible free from the burden of parish duties, and that, as he had lately refused three parishes in Australia, he thought it would be better to decline the offer. The letter of the Very Rev. Father General arrived about the middle of September.

Christmas came, bringing with it Christmas trees for the Sunday-schools, and the usual distribution of provisions to the poor: but it brought also its complement of work for the members of the college. A sample of the help offered by St. Ignatius to the institutions of the archdiocese is furnished us by the diary of the college Minister:

"Dec. 25th, Xmas. Father Neri said midnight mass at the convent in Oakland; Father Mans in San José; Father Leonard at the Presidio; Father Barchi at Mt. St. Joseph; Father Prelato at St. Vincent's School; Father Leggio at the Sisters at Mission Dolores; Father Raffo at the Sisters on Hayes Street; Father Tadini at the Presentation Convent; Fathers Prelato and Reitmayr went to be Deacons of Honor at the Cathedral; Mr. Harty, Subdeacon at the German Church; Father Galliano said mass at the Industrial School." Thus was Christmas made bright in many an institution by the sacrifices of the Fathers, for this scattering of the community robs Christmas of the family nature of the feast; and doubtless, as yearly happens, some requests had to be refused, not from lack of good will, but from lack of available men; for confessions had to be heard, and masses said, and communion distributed to thousands, in St. Ignatius itself.

1886.

The year 1886 opened quietly, every department of the church and college active, but with an activity that exercised itself in the ordinary channels. On Septuagesima Sunday, however, March 7th, the devotion of the Forty Hours was inaugurated in the church with much splendor. Large congregations attended the various masses, and larger ones gathered for the evening services, while, all day long, the sacred edifice was never without its scores of devout worshipers.

Six years and more had now passed since the new church had been dedicated and the college blessed, and excellent had been the work for the divine glory that both had performed. Days of success there had been and days of joy, but behind all and overshadowing all, was the ever-present specter of a gigantic debt which would not down, because, every increasing, it could not. What a load was therefore lifted from the hearts of Father Varsi and the community of St. Ignatius, when on May 7th, Mrs. Abbie Parrott, bought the old property on Market Street for $900,000, a good business investment, it is true, but none the less a sincere act of kindness to the Fathers! Others could have made the same investment and did not. The purchase was intended as an act of friendship, and as such it is gratefully recorded. The deeds were made out on the 14th of the month; the sand wastes of '55, now in the heart of a thriving city, had increased in value nearly fifty fold and were canceling the greater part of the obligations contracted for the new site and for all the buildings, both new and old, a glorious tribute to the foresight of Father Maraschi. Nine days later, the announcement was made that the Ignatian Society was dissolved; for the hope was entertained that, by strict economy, the rest of what was owed would be paid off little by little. If help had been requested, it was only the direst necessity that had extorted the petition.

A month later, June 24th, Jeremiah F. Collins, S. J., an old student of St. Ignatius, had the honor of being the first priest ordained in the new church. It would have been impossible to select a more appropriate day for the ceremony, since it was the Feast of Corpus Christi. The ceremony was per-

formed by his Grace, Archbishop Riordan. We quote from an account written at the time:

"The first ordination at the splendid church of the Jesuit Fathers on Hayes Street, took place yesterday morning when Jeremiah Francis Collins, S. J., after sixteen years of preparatory labors, was consecrated to the eternal priesthood by Archbishop Riordan, before a vast concourse of people that crowded nearly all of the available space in the immense edifice. The ceremony began with the presentation of the candidate to the Archbishop whose faldstool of carved and gilded wood upholstered with white satin, had been placed upon the elevation in front of the altar. . . . At the conclusion of the beautiful ceremony the mother, sisters and near relatives of Father Collins, approached the altar railing and received his blessing.

The personal friends of the newly ordained priest, many of whom had come from adjoining counties to witness the ordination, next came forward to obtain a benediction from his consecrated hands, and so did the people assembled in the church to the number of about three thousand."

The college exhibitions had passed off quite creditably to Fathers and pupils in the early part of the month, and eight candidates had succeeded in obtaining degrees. Charles B. Lastretto received that of Master of Arts; Andrew Carrigan and Clarence McKinstry that of Bachelor of Arts; Eugene McFadden those of Bachelor and Master of Science; Joseph Stapleton, Andrew G. Maguire and Ernest Hartmann, that of Bachelor of Science. The number of pupils in the college was 838, the highest number ever reached.

In August, Father Gregory Leggio left for Albuquerque, New Mexico, his place, as Vice-President, being supplied by Father Joseph Dossola. Father Joseph Isolabella exchanged places with Father Henry Imoda, who had been Minister in Santa Clara. To Santa Clara went also Father Telesphorus Demasini and Mr. Patrick Foote; to Woodstock, Mr. Dionysius Mahony. In July, Mr. Felix Weis joined the faculty; in August, Mr. Thomas Boland; and a little over a month later, Father Philibert Tornielli.

In response to the Fathers' invitation, His Grace, the Most Reverend Archbishop, consented to deliver the panegyric of St. Ignatius on the solemn celebration of the feast. The occasion, the theme, the personality of the Archbishop, his known eloquence, all contributed to pack the pews, and aisles, and vestibule, with an attentive audience. Beauty of figure lent added grace to solid thought, and the commanding presence and the big heart of the pastor speaking to his flock, contributed, each in its own way, to interest and to charm.

"The splendid altars of St. Ignatius Church," says an account, "never shone more brilliantly than they did on Sunday last, when the large number of lights were reflected from the massive gilt candelabra which adorned them. At 10:30 o'clock, Solemn High Mass commenced with the entrance of the cross-bearer and assistants, followed by eighteen acolytes, a large number of the Jesuit Fathers, and His Grace, Archbishop Riordan, and his attendant priests.

The several offices of the mass were filled by the following Reverend clergy: Very Rev. Joseph Sasia, S. J., was celebrant, the deacon being Rev. F. Prelato, S. J.; and the subdeacon, Rev. J. F. Collins, S. J. In attendance upon the Archbishop were Rev. A. Varsi, S. J., assistant priest, and Revs. A. Maraschi, S. J., and V. Reitmayr, S. J., deacons of honor.

After the first gospel, Archbishop Riordan preached a splendid sermon on the life, labors and example left us of fidelity in God's service, by the great Ignatius of Loyola. He traced the history of the church through her various struggles with Arianism, Nestorianism and Pelagianism, and her victories over them through the power and mercy of God in raising up—in each period of danger—men of mighty intellect and influence, through assistance from on high—in order to defeat the machinations of evil-disposed men who sought to sow dissensions in the Christian world. In the same manner, when the principles of Luther poisoned the minds of men against God's holy Church, and made them falter in their allegiance to her, Christ's visible representative on earth sent his ambassadors to combat error, even as he had sent St. Athanasius, St. Cyril and St. Augustine in the earlier ages of the Church's struggle for the supremacy of God's truth.

The Archbishop then traced the life of St. Ignatius, showing in a very clear light, how each phase of it—whether that of soldier, pilgrim or priest—had led him closer and closer to God, until at length he had changed himself from a careless Catholic into one of the sublimest characters presented for Catholic contemplation.

His Grace then paid a beautiful tribute to the grand missionary triumphs achieved by the Society of Jesus through their labors in carrying the Cross of Christ into lands where, neither the avarice of man, nor the enterprising spirit of the age, had led adventurers to visit. And in what way had the world repaid the Jesuit missionaries for thus opening up newly discovered nations for the world's benefit? The Order had been hated, even as men hated that God whom St. Ignatius loved so dearly. Yet this very hatred of the world is one of the distinguishing marks of the faithful children of Christ. To be of God and to have God's love in his soul, was the life-long ambition of St. Ignatius; and that he might arrive at this high order of perfection, he suffered sickness, temptation, poverty, hunger and thirst. But he triumphed in the end, and gave to the world a society of men whose works for God's greater honor and glory were a far grander eulogy than the lips of man could pronounce. No one was in a better position to realize the great good which the Jesuit Fathers accomplished for religion than His Grace, and no one appreciated that beneficent influence more highly. In their schools and colleges, in their ministrations among the people, they were helping to keep alive the lamp of Christian literature in the world, and they were leading souls on the path which St. Ignatius followed in his journey toward God. May the blessings which their great founder asked at the hands of his Creator, descend upon his sons to-day and throughout all time to come, so that, like him, they may point out to millions of souls the way to Christian perfection, and then receive the crown of everlasting glory promised by Almighty God to all who labor faithfully in His vineyard."

Some three months later, the Gentlemen's Sodality celebrated the Silver Jubilee of its institution. The religious

MAIN ALTAR, GENTLEMEN'S SODALITY CHAPEL

celebration was held on Sunday, November 7th. In the morning, Father Buchard, the Sodality's founder and first director, addressed the members on "Societies Catholic, non-Catholic and anti-Catholic." Many Sodalists were present who, in 1861, had laid the foundations of the organization broad and deep on which successive generations had successfully built; and as old memories came back, stirred into life by the familiar tones of the speaker's voice, their hearts reached out to the old wooden church of 1855 in which they had first met, and the brick basement, the school of Father Villiger, which had later been their home. In the afternoon, a procession was held for the gaining of the indulgence of the Jubilee which, at that time, had been promulgated. With quiet and modest demeanor, the Sunday-school children and Sodalists wound their way around the block enclosing the college buildings, and, re-entering the church, listened to the glowing words in which Father Sasia set forth the Church's doctrine on "Devotion to the Mother of God." Benediction with the Blessed Sacrament followed, and the Sodalists dispersed. On the following Thursday, appropriate literary exercises were held in the college hall, at which a masterly address was made by Mr. James R. Kelly, the prefect, on the Silver Jubilee.

"Two years ago," he said, "the members had met together to commemorate the third centenary of the establishment of Sodalities which, since their birth in the Church, had spread with great rapidity among the Catholics of both continents, but most especially wherever the Jesuits had reared their temples to God. Once more the members had met, this time to celebrate the Silver Jubilee of their own branch which, for a quarter of a century, had flourished so successfully at St. Ignatius under the zealous care of the followers of Loyola. He strikingly contrasted the instability of temporal institutions with the eternal institutions of the Church. Unlike the kingdoms and empires of this world, they increase, not decay with the march of centuries. Among the organizations called into existence by the Church for the benefit of her laity, there are few stronger or more noble in their objects than the Sodality of the Blessed Virgin Mary. It is the means of causing thou-

sands to approach the altar every month, under the banners of Mary, to partake of the bread of life. Hundreds who but for it would, by their temporal cares, be distracted from their spiritual duties, are maintained by it in the holy recollection of the end for which they were placed on earth. The branch at St. Ignatius Church numbers from its establishment up to the present time 1,600 persons on the roll of membership. In conclusion, the speaker desired that all those who were not as yet Sodalists would enlist themselves as such, for it is impossible, he said, to sit at the feet of a Jesuit and not become purer and more fervent in life."

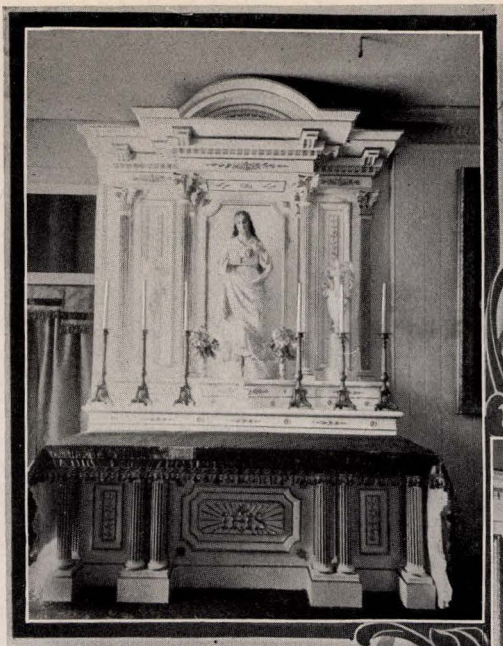
His Grace, the Archbishop, with a large number of the clergy, was present, and his entrance into the hall was the signal for long and loud applause.

That he might take part in a celebration that brought so much consolation to his heart, Father Buchard had returned to St. Ignatius about two weeks previously.

"Rev. Father Buchard, S. J., the veteran missionary," writes a friend, "has returned from his five months' missionary tour through the Northwest, embracing all the Catholic settlements in Montana, also portions of Washington Territory and Oregon. After twenty-five years' successful missionary labor on this Coast, it is probable that Father Buchard will be called East to enjoy that rest which his long and arduous labors deserve and which his declining health requires.

It is a pity that such an ardent apostle of the true faith should ever wear out in physical endurance whilst carrying the glorious tidings of salvation to those outside the Church, and renewing the faith in the hearts of those who were once baptized in the saving waters of baptism.

But though Father Buchard may personally fade from the sight of his legions of admirers and well-wishers, his memory will live in the hearts of all who have ever had the happiness of hearing him preach Christ crucified; and the recollection of his numerous missionary crusades in the cause of the Cross, will forever enshrine his cherished name in the archives of the Church on the Pacific Coast."



SACRED HEART ALTAR

GENTLEMEN'S SODALITY LIBRARY

ST. JOSEPH'S ALTAR

1887.

On March 4th, though the news reached us on the following day, Very Rev. Father Peter Beckx, General of the Society of Jesus, ended, by a peaceful death, his long and eventful life of ninety-two years. It was he who had formally given existence to the Californian Mission, and had sanctioned the erection of the College of St. Ignatius; it was he who, by his wise counsels, had guided it through its difficulties and perils, and by his words of encouragement had nerved it to bear up bravely when beset by trials; no wonder that it thought that, do what it could to honor the memory of him who had been a true parent to it, all would still be far from what such loving care deserved. On the 23rd of the month, therefore, solemn funeral services were held. At 9:30 A. M. the Office of the Dead was recited, and at 10:30 a Solemn Requiem Mass was sung, at which His Grace, the Archbishop, assisted.

"An unusually large congregation assembled in St. Ignatius Church on last Wednesday morning," says a contemporary, "the occasion being the celebration of a Solemn Requiem Mass for the lately-deceased and saintly General of the Society of Jesus—Very Rev. Peter J. Beckx. The church was magnificently decorated for the solemn occasion. The High Altar was draped with mourning emblems, divided into panels by tassels and rosettes; and the immense altar piece was covered by a black cloth on which a large white cross appeared in imposing relief. The massive black catafalque occupied the space usually taken up by fourteen pews which had to be removed to make place for it. It was elaborately decorated with glittering silver crosses, and, at its summit, was a casket covered with a rich pall of black velvet, appropriately trimmed with a border of deep silver fringe. A hundred waxen candles fixed in gilded candlesticks shed a steady halo of light around the catafalque, and altogether the scene was one of the greatest solemnity, well calculated to vividly impress the congregation with the common end of man, and the fruitlessness of earthly toil which is not spent to merit heaven.

At 9:30 A. M. the services were begun by an impressive recitation of the Office for the Dead, and an hour later, the

Solemn Mass of Requiem commenced, at which Very Rev. Joseph Sasia, S. J., president of St. Ignatius College, was celebrant. . . . The acolytes of the Blessed John Berchman's Sodality and the officers of the Young Men's Sodality assisted at the services. At the conclusion of the mass, the clergy surrounded the catafalque, and in slow and solemn voice the Libera was chanted, after which His Grace, the Most Reverend Archbishop, gave the final absolution and the impressive ceremonies were over."

On March 20th, His Grace gave another mark of favor to St. Ignatius by celebrating mass for the Gentlemen's Sodality and addressing the members. He expressed his pleasure at seeing such a body of men united in so worthy a cause; indicated the benefits that flowed to themselves, the Church and civil society from organizations such as theirs; and concluded by drawing for their instruction practical lessons from the life of St. Joseph, whose feast had occurred the preceding day.

Lent was already far advanced and Holy Week was approaching, during which on Good Friday, this year, the touching devotion of the Three Hours' Agony was introduced. The vast concourse that gathered, many of whom had to stand the whole of these three hours, a concourse that on similar occasions has never decreased, showed evidently how the sorrows of the God-man never fail to move the human heart; and heard over and over again, ever reveal a new beauty.

At the exhibition, nine academic degrees were conferred, four graduates receiving that of Bachelor of Arts, and five that of Bachelor of Science. The college catalogue contains the following notice: "Henceforth academical degrees will be conferred in this college on such students only as have attended the classical course, and passed, at its close, a successful examination in Latin and Greek. This regulation will be enforced from this date (June 1st, 1887) with all students that will hereafter enter the Literary Department with a view to graduation. To become a candidate for graduation, the student must have an average of 70 per cent in each of the several studies required for the degree to which he aspires." The degree of Bachelor of Science, except for those already in course, was, therefore,

a thing of the past, with a consequent limiting of pupils; for not all who are desirous of an academic degree, have the time, or ability, or inclination to take a classical one.

On June 8th, Father Joseph Sasia was succeeded by Father Henry Imoda as president of the college.

Father Anthony Tardella was selected as Minister, and Father Vincent Chiappa as vice-president; Messrs. Henry Raiders, Wm. Culligan and John Ford, S. J., came from Santa Clara to assume charge of classes. Fathers Angelo Coltelli, Joseph Dossola, Philibert Tornielli, with Messrs. Henry Woods and Felix Weis were transferred to other places.

Mr. Thomas Boland, on June 12th, by an unexpected death at the Fathers' Villa near Santa Clara, closed all too soon a pious and useful life. Father Reitmayr remained a member of the faculty until the February of the following year, when, having already during some months suffered from hemorrhages, he went to Santa Clara, where, a little over a year later, he passed to his eternal reward.

The year, especially in its second half, was remarkable for the number of Church dignitaries that afforded us the pleasure of welcoming them. I shall not mention Bishop Manogue, for he was as much at home in St. Ignatius as in his own residence. In June, Bishop Macheboeuf of Denver paid us a visit; in July, just after his consecration, Bishop Scanlan of Salt Lake; on October 1st, Archbishop Casanova, the exiled archbishop of Guatemala; on October 17th, His Eminence, Cardinal Gibbons, in company with Their Graces, Archbishop Riordan, of the diocese, and Gross, of Oregon. The last three were entertained by the students in the college hall, and they appreciated much the literary efforts of the speakers. At the end, the Cardinal, in turn, made an address replete with wise lessons for the young, and crowned all, in student eyes, by granting three holidays, one for each of the dignitaries present.

"His Eminence, Cardinal Gibbons, was tendered an enthusiastic reception by the students of St. Ignatius College on last Monday morning," says an account published soon afterwards. "The spacious college hall was fragrant with flowers, aromatic plants and evergreens. Fronting the stage, a raised

velvet easy chair was reserved for His Eminence. At the appointed time, the 600 students filed into the hall. His Eminence entered a moment later attended by his secretary, Dr. Chapelle, Archbishops Gross and Riordan, the resident Fathers of the Society of Jesus, General Morgan of the Presidio, and Dr. James Sharkey. His entrance was the signal for an enthusiastic outburst of applause which lasted for some time.

After the Cardinal had been presented with a beautiful silk and gold souvenir programme, the exercises were proceeded with in the following order: Overture, 'Semiramide,' college orchestra; 'Floral Offering,' J. Emery; essay, 'The Cardinalate,' E. Shortall; poem, F. Haynes; music, 'Rigoletto Fantasie,' college orchestra; recitation, 'The Nun of Nidaros,' F. Burke; Greek ode, J. Gleason; Gratulatio (Latin composition), T. Pawlicki; 'Barber of Seville,' college orchestra; recitation, 'Henry V and the Hermit of Dreux,' E. Comyns; A Word of Greeting (German), F. Jung; Welcome (Spanish), C. Berna; The Guest Whom We Love and Revere, L. Bartlett; music, college orchestra.

The addresses by the students all breathed a spirit of deep welcome to the honored guest, and were meritorious and appropriate. When the exercises were concluded, His Eminence ascended the stage and addressed the students.

He expressed his pleasure at the beautiful reception accorded him. He had heard much of St. Ignatius College, but the realization surpassed the anticipation, strong as it had been. The beautiful aroma of the flowers was pleasing, but the sight of so many virtuous young men assembled to do him reverence, was more attractive to his spiritual sense than the flowers were to the grosser sense of smell. His Eminence stated that he did not feel like a stranger in the institution. It had been his honor and privilege to personally confer holy Orders on several of the reverend professors who not only cultivated virtues of the mind but of the heart also. Enemies of the Church persist in saying that science and religion cannot go together. This assertion was essentially wrong, because science and religion emanate from the same Father, and are twin sisters. His

HIS EMINENCE, CARDINAL GIBBONS

Eminence then compared science and religion to Mary and Martha of the Bible; and observed that revelation and religion would live to see the downfall of the many erroneous modern scientific theories of Huxley, Darwin and others of their ilk. But, in the meanwhile, the Church requires men of enlightened minds and undaunted hearts to defend her and refute religious and scientific errorists. His Eminence concluded his eloquent address by pointedly urging that the students should ever be ready to defend truth and their religion; and that, next to loving God, they should unswervingly be loyal to the country whose tolerant flag waves over them. His Eminence then announced that, at his request, the students had been granted a three days' vacation. A Solemn Blessing was then pronounced, and, amidst the enthusiastic applause of the delighted students, His Eminence and suite filed out of the hall. The reception was in every way successful, and reflects much credit upon the talented students and the Fathers of the college."

So the year passed on quietly to its close and was numbered with the many fruitful ones that had gone before.

1888.

The happenings of 1888 will not detain us long, for even more so than those of most other years, they keep themselves within the routine of ordinary life. Yet some events there are that must not be passed over in silence. On March 11th, St. Ignatius added still to its list another of those good works less showy but solid—attendance, namely, on the military garrison at Angel Island. Father Mans was again chosen to start the enterprise, and he set about it with his usual zeal and self-sacrifice. The work which he established, though interrupted for a time, has gone on steadily since re-established by Father Henry Woods some eight years ago; and on the first Sunday of every month a Father gives the soldiers an opportunity of complying with their religious duties. Doubtless more would have been done, had there been the opportunity for doing it; but as the trip had to be made on Saturday, and the Government tug permitted return to the city only on the first Sunday of the month, nothing more was feasible, under the circumstances.

On the 9th of April, Rev. Father Imoda departed for Helena, Montana, on a matter of business, and appointed Rev. Joseph Sasia to direct affairs during his absence. His stay, however, was short, and on the 19th, he was again at his post.

On the 14th of May, a Solemn Requiem Mass was offered in the church for the repose of the soul of Archbishop Alemany who had passed to his reward at a ripe old age. His dear friend and companion, Father Sadoc Villarasa, O. P., had already entered into eternal life, his body having been laid to rest in Benicia, among those of his brethren, on March 19th, preceding.

On July 10th, Father Nicholas Congiato, who, during his period of office had resided in San José, was replaced as Superior of the Californian Mission, by Father Joseph Sasia.

In his retirement from office, Father Congiato's immediate influence in the affairs of the Mission ceased, a Mission of which he had been the first Superior, and in the shaping of whose destinies he had had so great a part. He was a man indeed of rare prudence; of tender feelings, though undemonstrative; conservative, and perhaps at times a little too much so, considering the rapid evolution of the State in which we live. The new Superior was a man in the prime of life, full of energy and vigor, and well conversant with the needs of the hour. He had just returned from Oregon, where he had given a retreat to the clergy of the diocese and to the Benedictine Fathers. The official transfer of superiorship took place in San José, after which Father Sasia returned to San Francisco.

A little later, Father Jeremiah Collins replaced Father Anthony Tardella as Minister, and also Father Francis Ignatius Prelato as treasurer of the students, the latter Father having filled the office uninterruptedly for some twenty years. Father Paul Mans was transferred to Los Gatos, where he became master of novices. Father Angelo Coltelli and Mr. Richard Gleeson were once more members of the staff.

On August 5th, Father Prelato took charge of the Presidio, and from that day to this, in rain and in shine, has devoted himself to the soldiers' care. It is indeed no small matter for a man of seventy-six to fast until late mass, and preach, and labor Sunday after Sunday, and visit the hospital during the

week, but Father Prelato's heart is in his work, and love lightens the burden of toil. A few days previously, on the Feast of St. Ignatius, an old pupil of the college, Rev. John J. Cunningham, S. J., assisted by Rev. Father Sasia, said his first mass in the church before a large concourse. Father Cunningham had taught for several years in the present college, and his warm, affectionate heart had made him a host of friends. After his near relatives had received his blessing, the congregation was invited to approach the altar railing and participate in the benedictions which the Church dispenses by the hands of her newly-ordained ministers. The multitude responded, eager to honor in every way him whom the Divine Master had so honored.

November brought with it the celebration of the Feasts of the recently canonized Saints, Peter Claver, John Berchmans and Alphonsus Rodriguez. Three Sundays were chosen to give more time to prepare for each celebration, and to permit of more solemnity. The 11th was set aside for St. Peter Claver, the Apostle of the Negroes; the 18th for St. John Berchmans; the 25th for St. Alphonsus. Besides a special triduum for each of the three occasions, there was, on the day itself, Solemn High Mass and a panegyric in the morning, and Solemn Vespers and Benediction in the evening. In the evenings, also, of the 18th and 25th there was a sermon. Money was not spared in the adornment of church and altar, and the result was a marvel of artistic beauty. The portrait of each Saint occupied, in turn, the position of honor at the main altar, and, during the day, copies of the Saint's life were distributed to all who entered the church. To speak of the numbers present at the ceremonies would be only to repeat a story already familiar to our readers.

In the midst of all this festivity, death paid its visit to our household, and selected Father Joseph Tadini to represent St. Ignatius at the glorius triumph in heaven of St. Alphonsus Rodriguez. On Thursday, November 22nd, the opening day of the Saint's triduum, early in the morning, a sudden change for the worse in the Father's illness, told the Brother Infirmarian that the end was near. Father Varsi hastened from the adjoining room, and imparted the last absolution as the Father breathed his last.

Seventy-three years of life, and thirty-six as a Jesuit, had woven his eternal crown, and the gentlest of men, for such was Father Tadini, entered into the rest promised to God's faithful servants. The community thus rendered less by one member, had the full number restored on the 27th of December, when Father Robert Kenna, having completed his term as president of Santa Clara College, was transferred to San Francisco to employ his well-known zeal in the works of the ministry. His long experience, moreover, with boys and young men, well fitted him for the post of religious instructor to the students, and this office was accordingly confided to him.

1889.

On January 4th, 1889, the classes which had hitherto been taught in the lowest story of the college, were transferred to classrooms a story higher. To permit of this change, several rooms had to be taken from the scientific department in the third story, and put at the disposal of the literary classes. This arrangement indeed had its advantages, though it encroached somewhat upon the realms of science; but we suppose that the adage is still true, "Primum est vivere." About two months later, Father Joseph Bixio, the first assistant of Father Maraschi at St. Ignatius, died peacefully in Santa Clara, his more than half a century of religious life being a safe pledge of a blessed immortality.

The months of February and March brought several distinguished visitors to the college, Bishop Murray of Australia; Bishop Healy of Portland, Maine; Bishop Borgess of Detroit; and Father Rudolph Meyer, former Provincial of the Jesuits of the Missouri Province, and, at present, assistant to the General of the Society of Jesus. Father Meyer arrived on March 30th, as official Visitor of the Californian Mission. As but four houses constitute this jurisdiction, those of St. Ignatius, Santa Clara, San José and Los Gatos, the work assigned him was soon satisfactorily completed, and on June 17th he returned to his Province.

Though four degrees were conferred in the college this year, two were that of Master of Science; and two, that of Bachelor of Science. No classical degrees were given. The same notice

that last year's catalogue contained of the abolition of such degrees, is contained in that of the present year. The doing away with what were called the scientific degrees caused for a time considerable misunderstanding outside the college. Many people thought that the institution had abandoned the study of science, or had degraded it in the college curriculum, seeing that degrees were no longer given in it: and no one could blame them for so natural a mistake. The error had been in specifying the degree as scientific, as if, by antithesis, the classical degrees were not scientific. Now the fact was that the classical degree embraced the scientific in all its fullness, and superadded to it the culture imparted by the classical studies of Latin and Greek. The scientific degree was, therefore, kept in all its entirety, but was no longer imparted as a separate and complete degree, being considered as the complement of the classical studies, and hence, not to be received without them. True science was indeed benefited by the change, for the more cultured the mind that devotes itself to science, the more thoroughly is science appreciated; and as, other things equal, the classics are the best mind-formers, their study is the best preparation for science.

On the departure of Father Vincent Chiappa, Father Robert E. Kenna became vice-president. Messrs. Henry Whittle and Henry Hoffman, S. J., were assistant prefects of discipline; Mr. Walter Thornton, S. J., taught; Father Aloysius Jacquet helped in the work of the ministry; Father Cæsar A. Barchi and Anthony Tardella departed for San José.

On the 10th of August, daily mass was introduced for the students, a practice which has continued up to the present time.

Three of the following months of the year, September, November and December, each took from this present life, one who had earnestly labored for the welfare of St. Ignatius. At Chieri, Italy, on September 28th, Father John B. Ponte was laid to rest. Both as Provincial of the Turin Province, to which the Mission of California belongs, and as Visitor and Superior in San Francisco, he had helped to guide the college in its most difficult days. The love that he bore St. Ignatius was reciprocated by all who had the happiness of living under his mild and considerate rule, and the prayers that went up for his soul were the prayers of grateful hearts.

Less than two months afterwards, on November 18th, Father Aloysius Masnata, successor to Father Ponte as Superior of the Mission, piously passed away at Los Gatos. He was born on May 2nd, 1823, at Rivarola, Genoa, Italy, and in his eighteenth year joined the Society of Jesus at Chieri on December 24th, 1840. Having made his preparatory studies of rhetoric and philosophy, in both of which a naturally clear and logical mind enabled him to make more than ordinary progress, he taught for some years in the Jesuit Colleges in Sardinia. Thence he went to Vals, France, and commenced the study of theology. Revolution, however, and the unsettled state of affairs in Europe, compelled Superiors to send him to America, where, in the scholasticate at Georgetown, District of Columbia, he completed his course. In the beginning of 1854, he was Minister and Socius to the Master of Novices at Frederick, Maryland, and, as we have seen, came in the same year, with Fathers Maraschi and Messea to California. An able professor of classics and a lover of the sciences, he spent many years of successful labor in the classroom. President of Santa Clara College from 1865 to 1868, he was next Superior of the residence at San José, until relieved by Father Congiato on January 24th, 1870. He continued, however, to labor in the community a year longer, when he became parish priest of Santa Clara. We have seen how, while filling this office, he became Superior of the Californian Mission and President of St. Ignatius. Relieved of both offices, he again became the pastor of Santa Clara, until, in 1886, he went to take care of the spiritual needs of Los Gatos and supervise the building of the Novitiate. In the midst of his brethren he passed to his reward.

A little over a month later, death claimed Father James Buchard, whose zeal and eloquence had made the name of the Society of Jesus known and loved all over the Pacific Slope. During the year 1889, he had gone on his missionary excursions as usual, but early in December he was taken seriously ill. Heart trouble was what the physicians had to fight against, and in the case of a man of Father Buchard's years, could not but excite apprehensions. As weeks went on, the seriousness of the case became more and more apparent, and early in the morning of December 27th, the Feast of the Beloved Disciple, Father Buchard

CABINET PHYSICS

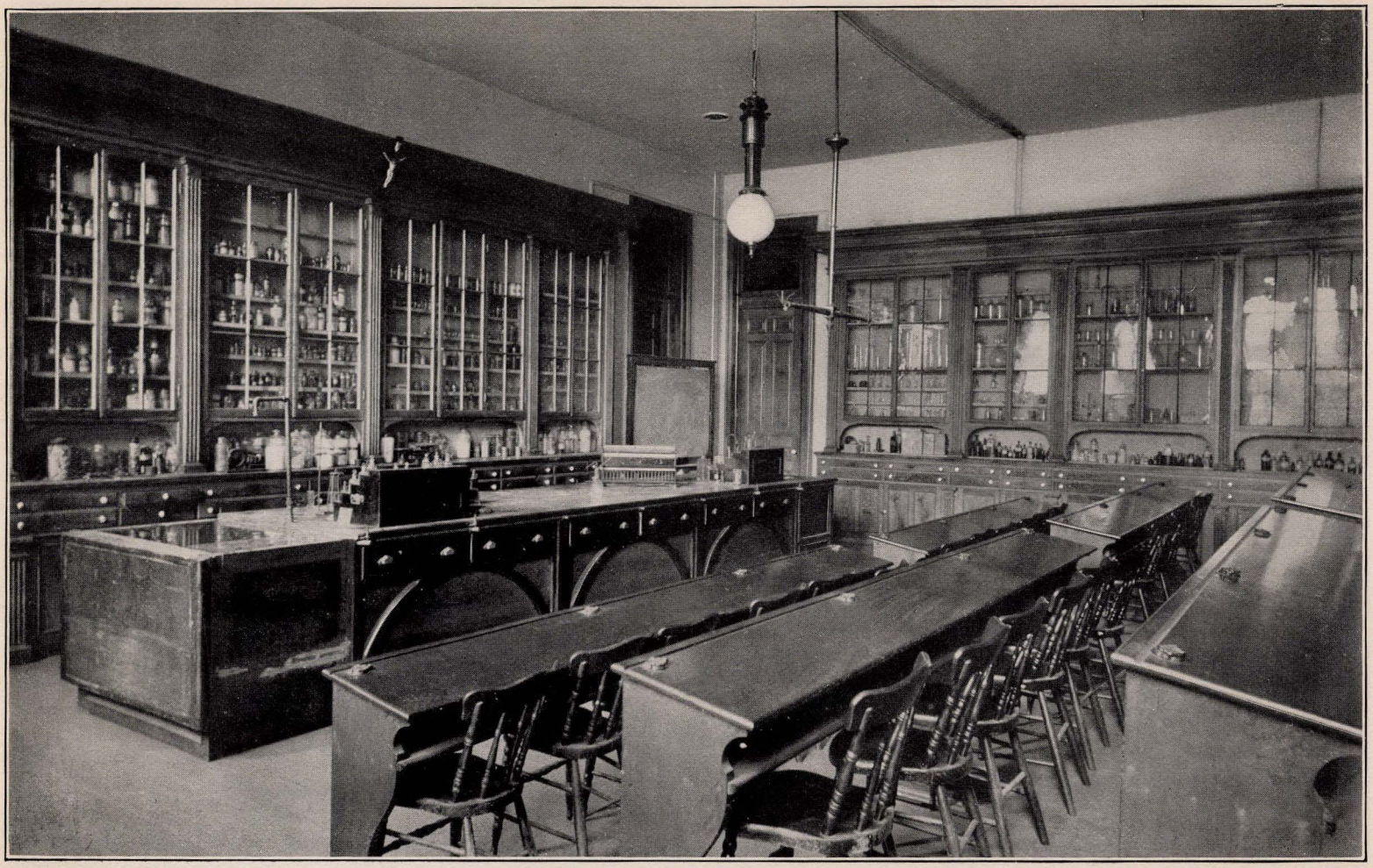
went to enjoy the recompense of years of useful toil. In the afternoon, the body was taken to the Gentlemen's Sodality Chapel, which had been suitably draped, in order that the thousands who had received instruction from his lips, or poured into his ears the secrets of their hearts, might have a chance to gaze for the last time upon those familiar features. The stream of people continued Saturday and Sunday, and on Sunday evening the body was conveyed to the church. The Office of the Dead was recited on the following morning, and a Solemn High Mass sung, owing to the express wish of His Grace, the Most Reverend Archbishop, for it is the custom of the Jesuit Fathers, ordinarily, to have a low mass for their dead. Both he and Rt. Rev. Bishop Manogue, with a multitude of priests, secular and regular, were in the sanctuary, and, after mass, he pronounced the absolution over the remains. Bishop Manogue, who could tear himself from his friend at the grave only, accompanied the corpse to Santa Clara.

The account published on the day following the Father's death, contained a simple, but appropriate, eulogy of the departed. "Father Buchard," it says, "was one of the most prominent priests of the Society of Jesus on the Pacific Coast, and all its members here are in deep mourning over his death. His beautiful character, combining all the virtues, earned the esteem and love of his community; and his venerable mien and magnetic personality always attracted the attention of those who came in contact with him. So it was that, wherever he went to preach the gospel, the striking missionary earned the affection of the congregations, and so it was that his death was heard with profound expressions of regret on all sides. . . . Father Buchard preached what was destined to be his final sermon on Sunday, November 24th, last, in St. Ignatius Church, in place of Rev. Father Sasia, S. J., Superior of the Jesuit Order in California. Shortly afterwards, the deceased clergyman was taken with the old heart trouble that had threatened him on former occasions. For days he lay in an uncertain condition, but during the last few days of his life he brightened up and apparently improved considerably. The sudden change was, therefore, a surprise. . . . The remains were laid in state on a catafalque in front of the main altar of the Gentlemen's

Sodality Chapel, the interior of which was draped in mourning from ceiling to floor. Large silver and white crosses in somber black drapery covered each panel of the wall; and the altar rails, pillars and altars, were also clad in black. . . . Inside the casket rested the dead priest, on his breast the crucifix which he had held so often before congregations, his biretta covering his noble brow, and his long white beard reaching down upon the purple chasuble that is his shroud. His face was perfectly calm, with slight blushes on the cheeks and a benign expression brightening the features. In death he lost none of the imposing, venerable appearance which so impressed people who saw him in life."

The life of Father Buchard had all the charms and elements of a romance. He was born in September, 1823, at Muskagola, Indian Territory. His father was an Indian Chief, Kistalwa, head of the Lenni-Lenappi, a branch of the Delawares. His mother was Marie Elizabeth Bucheur or Beshard, a child of French immigrants from Auvergne. The parents of his mother having been massacred by Comanches, she was adopted by the tribe, and, upon reaching marriageable age, was espoused by Kistalwa.

Of the two children born of this marriage, Watomika or Swift-Foot, the future Father Buchard was the younger. It is said that even from infancy he showed a remarkably religious spirit, and would gather his little companions around him and tell them what he had learned from his mother about the Great Spirit. In an attack upon the Sioux, his father was slain and the boy left an orphan. At twelve, he was taken by a Presbyterian missionary to Marietta College, Ohio, and in due time became a minister. Sent to replace a preacher in St. Louis, he was one day passing by a church in which, it is said, Father Damen was giving a catechetical instruction to children. He was prompted to enter to see what was going on. He listened, was impressed by what he heard, sought more light, and was received into the Church in January, 1846. On July 26th, 1848, he became a Jesuit, and was ordained priest in 1856. Five years later he came westward, and, as we know, labored here until his death. His mission, he often said, was to seek out the stray



LECTURE HALL—CHEMISTRY

sheep of Christ in mountain town or mining camp, and hence he preferred to leave missions in the large cities to others. He was a man fearless in doing God's work, as he showed on more than one occasion when bigotry sought to keep him from a dying bed. That calm, refined, saintly soul, with every feeling in such perfect check, knew when, in the cause of righteousness, to unchain the lion that was in him, and those that had thought to browbeat, were profuse in apologies.

On the very night following the Father's decease, the old building on Market Street, within whose walls the voice of the dead missionary had so often been heard, was destroyed by fire. Since its abandonment for church and college purposes, it had been hired out to various parties, who had put it to as varied uses. What had been used as a church, was, at this time, the warehouse and salesrooms of the New York Furniture Manufacturing Company; the old residence was devoted to offices on the three main floors, while the low attic had become a sort of cheap lodging house.

In this latter, when the fire had been subdued, three charred bodies were found, victims of the fatal conflagration. They, whose remains these blackened corpses were, had been wakened from sleep, only to be stifled by the smoke and consumed by the remorseless flames. The fire had originated "in the extreme rear of the building, devoted to mattress making and upholstering," says the account of the disaster. "The wind was from the south, and the flames had a draught 130 feet long." The writer is speaking of the church, which, facing north and south, served as a sort of funnel for the flames. "These," he continues, "went roaring through to Market Street with nothing to even attempt to bar their progress, for fully fifteen minutes after the fire was discovered.

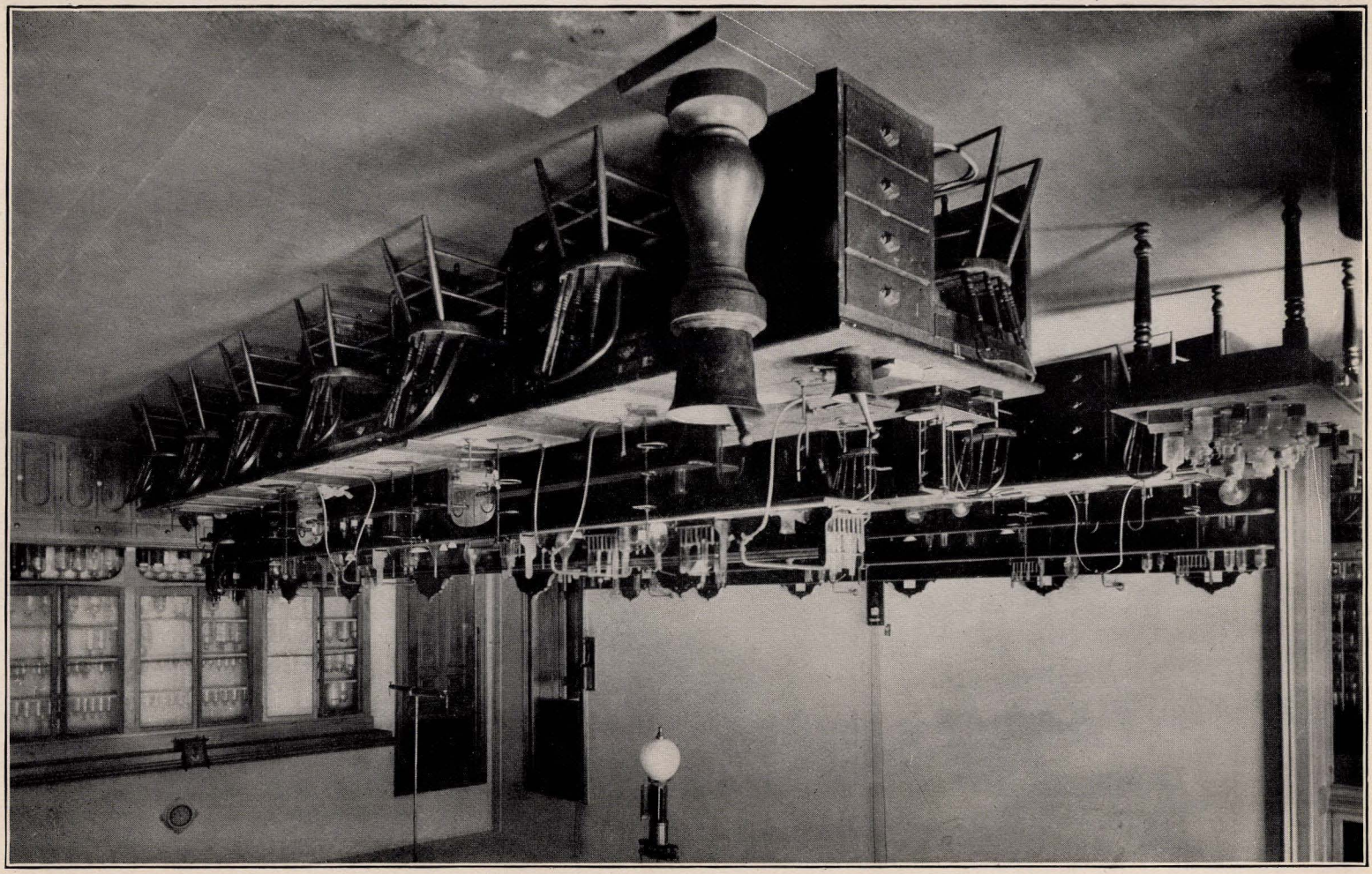
A small boy first saw the smoke issuing from one of the windows about 10 P. M. He paid little heed, however, and it was left for Officer McLaughlin, fifteen minutes later, to give the alarm.

Captain Jim Riley was in charge, in the absence of Chief Scannell, and he found his skill taxed to the utmost in overcoming the difficulties of getting hose to bear upon the main body of the warehouse where the furniture was stored. A glance suf-

ficed to let him know that his force was insufficient, and by his orders a new alarm was turned in at once, bringing out the remainder of the engines stationed in this district. By the time the gathering of people commenced, the church roof was in a blaze, presenting an interesting spectacle to all without personal interest in the building and contents. The firemen had two hours' hard work. At first, it looked as though the flames would be confined to the old church building, but they managed to creep through into the attic of the adjoining structure, and there they played sad havoc with the unfortunate dwellers in the tenaments under the roof. It was a hard place to get at a fire, and the fight lasted until 1 o'clock in the morning, when the flames were beaten down and pronounced within control.

A dozen little sheds and tents on the space between the building's front and the inner edge of the sidewalk, occupied by small merchants, all took fire and gave the department additional labor. Two of the school buildings in the rear were also on fire at one time, but, unfortunately, the blaze was extinguished with but little damage, and hundreds of little ones will still be condemned to risk their lives daily in the ramshackle old rookeries." The school buildings of which the reporter speaks, were, doubtless, the Lincoln Primaries, which ran along Market near the corner of Fifth.

While the loss of life and property was regretted, there was no regret that the old buildings were no more. They had long been an eye-sore to the public and a heart-sore to the Fathers, who, had circumstances permitted, would have torn the buildings down rather than have seen them turned to profane uses. But what could be done with the immense burden of debt that was crushing them? The buildings had never been consecrated, and were, in fact, but a temporary substitute for a church; hence there was nothing wrong in converting them to the ordinary uses of life; but there was the old sentiment, and the love and veneration which could not be dissociated from them, and nature chafed under the humiliation that hard necessity imposed. Hence it was a relief that the old buildings were but a memory, since all that was hallowed could again cluster round them, and not be rudely dashed aside by the unseemly reality.



1890.

In January and the early days of February, 1890, the grip made its presence felt in the community of St. Ignatius, and, though no case proved fatal, the number of sick made it difficult to carry on the ordinary work of church and college. On March 20th, the community lost one of its most efficient workers, when ill-health obliged Father Charles Messea to seek relief in Santa Clara. He was taken seriously ill about the 10th of the preceding December, and had been obliged, on that day, to turn over to Father Prelato the recitation of the beads in the church, and the giving of the little nightly instruction which was so dear to him. His condition was, at first, serious; but he subsequently rallied, though it was evident to all that the climate of San Francisco could not fail to be prejudicial to the health of one so advanced in years and such a martyr to rheumatism. It was a painful trial for him to feel infirmity sapping his strength, and incapacitating him for the works of active zeal in which he had delighted, but he bore all with admirable patience and never made complaint.

In the following April, the gift of $50,000 from Mrs. Bertha Welch, in memory of her departed husband, Andrew Welch, permitted Father Varsi to begin his long-cherished project of the interior adornment of the church. The gift did not cover by some tens of thousands the magnificent work, but the additional funds were supplied by the same generous hand, according as they were needed.

"St. Ignatius Church," says the *Chronicle* of April 18th, 1890, "is to be decorated in a manner and at an outlay that will make it the most notable building of its kind in San Francisco. The decorations will cost about $30,000, and the new stained-glass windows, twenty-four in number, will, perhaps, cost as much more. The decoration is to be the work of Moretti and Trezzini of this city; and the designs, the work of A. Moretti, were submitted yesterday for the approval of the Fathers.

The designs for the decorations belong to the pure classic school of the Italian Renaissance, and the coloring will be the coloring of that age and thought.

In the ceiling of the church, the huge ventilators that now so disfigure it, are to be taken out, longitudinal beams are to be run the full length of the church, forming, with the cross-beams already there, a succession of panels twenty-four in number. In each of these panels will be a massive centerpiece cast in plaster, and of beautiful design. These will hang far down from the ceiling. The intersecting beams will be decorated, first, by moldings carved in Renaissance style, and then by painted ornaments in the flat and lower portions. The panels formed by their intersections are to be decorated with a geometrical figure, enriched with gold and color.

In the main cornice next the ceiling will be a succession of medallions or brackets; in the small, flat spaces between these will be placed several hundred small ventilators. Each ventilator will be covered by an ornament in plaster, which will hang below it, thereby completely concealing the aperture from view.

The frieze, at the top of the wall, will be decorated with a design of angels' heads and wings with connecting festoons. The long, narrow spaces between the side windows will be cut across by a rich heavy molding. Above this will be painted in bas relief, the figures of angels, each seven feet in height. These figures—thirty-two in all—will be surrounded by religious emblems. Below the moldings will be beautiful figured candelabra, Renaissance in design.

The columns between the windows will be marbleized and highly polished. Midway up the wall, cutting it in half, is a massive cornice. Below this will be a decorative frieze, and over the arches of the great pillars that support the wall, will be painted heads of saints with emblems—all in bas relief. All of the pillars of the church will be marbleized.

At the front of the sanctuary, and above the arch, a large angelic group, with emblems, will be painted.

Back of the altar will be the striking feature of the decoration. The wall there is now flat and plain, but the cunning decorator will paint a perspective design, making the flat wall appear to recede in a semi-circular shape, and forming a great classic dome that will give to the already spacious church the effect of magnificent distances. The wall back of the altars in the two

chapels (Blessed Virgin's and St. Joseph's) will be similarly treated.

In the treating of the coloring, Mr. Moretti will produce a bold, and, for this part of the country, an original effect. But three colors will be used—white, stucco and blue—these to be supplemented with gold, the church thus gaining that appearance of simple unity so essential to true beauty.

The windows, which are to be of the most exquisite workmanship, are to be made in Munich. There are to be twenty-four; eight will represent scenes in the life of our Lord; eight, scenes in the life of the Blessed Virgin; four, scenes in the life of St. Ignatius; and four will contain groups of angels."

Expectations were raised to a high pitch by the amount of the gift, the well-known taste of Father Varsi, and the ability of the decorators to whose brains and hands the designing and executing had been confided; the result, however, surpassed even expectations.

On the 14th of April, the work was commenced, and soon the carpenters were busy raising the immense scaffolding. Soon, too, there was plenty of trouble. On May 1st, the carpenters would not work because they were taking part in the general strike. On the next day they were at work. On the 5th, some of them went to work, but soon "struck," to protest against any reduction in their wages: consequently work was suspended until contractors and workmen could come to some agreement. On the 6th the strike continues. On the 7th some of the carpenters return to work, and, thenceforward, things seem to have proceeded smoothly. Some weeks later, when the scaffolding was fairly well advanced, what might have been an unfortunate accident was averted by Divine Providence. A plank fell from on high and was broken into pieces in a pew in which a lady was praying. Apart from a severe fright, she received no injury, but a notice was immediately posted, warning visitors to the church, to avoid the pews in the body of the edifice.

On his return from Florissant, Missouri, whither he had gone last year, Father Chiappa was made vice-president, and Father Kenna resumed his former office of catechist. Father

Sullivan, relieved from this duty, again devoted himself exclusively to the ministry. Mr. Wm. Culligan, S. J., and Mr. Henry Hoffman, S. J., were detached from the college faculty and sent elsewhere; and Fathers John Sardi and Anthony Tardella, together with Messrs. George Butler and Joseph Lydon, replaced them on the college lists.

On July 7th, at Los Gatos, Father Paul Mans, whose name has so often appeared in these pages, died a saintly death. He had, but a few days before, finished the annual retreat to the secular clergy in Santa Clara, and during this work of zeal had felt himself seriously indisposed. He said nothing, as was his wont, but bore up bravely under intense sufferings. On his return to Los Gatos, he had to take to his bed, a luxury which he had denied himself for years. It was soon evident that all hopes of saving his life would have to be abandoned, and, after a veritable martyrdom, he breathed his last.

"Father Mans was a true priest," says an admirer, and he speaks truly, "in all that pertains to that sacred office. No labor was too severe for him, no privation too great for him; his daily life was a sermon to every soul constituting his flock. Simple as a child, devoted to God, with every work undertaken for God's greater honor and glory, he has gone before the Judgment Seat with his hands filled with the good works and the great charities that he performed for the poor, the sick and the orphan, during his holy life of poverty, chastity and obedience."

The Church of St. Ignatius, on the 4th of August, was the scene of a magnificent display, when some two thousand members of the Young Men's Institute gathered within its walls to attend Solemn Mass. Rev. Father Sasia addressed them in eloquent terms, showing forth the beauty and power of Catholic organizations, and what constitutes the Catholic life.

"As the procession entered the church," says the account of the event, "the flag bearers marched to the altar rails and placed their flags and banners around the sanctuary pillars, so that when mass was begun and the altars brilliantly illuminated, a rare sight was witnessed. American flags hung down in graceful folds over Institute banners, making a pleasant contrast, and the sanctuary was framed in the national colors. Innumerable

lights sparkled around the altars like so many jewels in a white and gold diadem, for the high altar of St. Ignatius is rich in these colors. Candelabra burned their many tapers brightly in the sanctuary, and all the altars were illuminated, and bedecked with beautiful flowers. . . .

'I remember reading not long since,' said Father Sasia in his sermon, 'of the daring project of a clever engineer, who thought of utilizing the powerful momentum of Niagara and transforming it into a vast storage of electrical force. He saw the tremendous rush of the great waterfall that was only wasting itself in grinding away its own bed, and he asked why it should not be transformed into a force that might revolutionize the industries and commerce of the land.

In like manner we behold a vast amount of human energy and moral power, either lying dormant, or spent on purposes that do not rise above the petty interests of earth, but which, if once thoroughly aroused and properly directed, may be made instrumental in achieving the noblest ends and accomplishing the highest results. That power, that energy, we find in the action, courage and intelligence of our Catholic young men, and the secret of its usefulness and strength lies in their union and organization under the auspices, influence and guidance of their Holy Mother, the Church.' "

Two thousand young men are said to have taken part in the ceremonies; a sight well fitted to stir up all the eloquence of the speaker's soul.

In September, the pulpit, which hitherto had been movable, was made stationary where the present pulpit is; the position found by experiment to be most convenient for the preacher and his hearers.

On October 19th, a large audience had gathered in the church to hear Rev. Father Sasia lecture on the "Reasonableness of Catholic Belief," the proceeds to be given to the fund which was being raised for the new Cathedral. Suddenly all the gaslights in the Fathers' residence were extinguished, and the flickering jets in the church threatened utter darkness. The condition of affairs was by no means a pleasant one, for there was fear of a panic. The telephone was called into requisition;

all haste was made by the proper parties to repair the defective meter; and the "Reasonableness of Catholic Belief" was set forth in equal material and mental brilliancy.

1891.

The main event of 1891 was the celebration of the tercentenary of the death of St. Aloysius. It was for this celebration that the decoration of the church was to be finished, a delicate tribute to St. Aloysius and to Father Aloysius Varsi, his client. As early as April 14th, a temporary altar had been erected in the sanctuary, in order to permit of the embellishment of the main altar. Work went on steadily, and on June 15th the church was closed to the public, masses being said in the Gentlemen's Sodality Chapel. On Saturday afternoon, June 20th, the church was opened for confessions, and all was ready for the feast. His Grace, Archbishop Riordan, pontificated, and His Lordship, Bishop O'Connell, was present in the sanctuary. Rt. Rev. James A. Healy, who, with his brother, Father Patrick Healy, had arrived on the 15th inst., delivered the panegyric of the Saint. The closing exercises of the Girls' Sunday-school were held in the college hall in the afternoon. They were destined to close not only the year, but also the school as well, for, on July 25th, Father Henry Imoda became Superior of the Californian Mission, in place of Father Joseph Sasia, and the Girls' Sunday-school was never reopened; Father Imoda considering that the time had arrived when the work could be conveniently turned over to others. In the evening, Pontifical Vespers and Solemn Benediction by His Grace, Archbishop Riordan, ended the spiritual festivities of the occasion.

"Four thousand people assisted at the Grand Pontifical Mass in St. Ignatius Church last Sunday," said the *Monitor* of the following week, "and fully as many more wished to do so, could they but get within the vestibule doors. The announcement that the Jesuit Fathers were to celebrate the tercentenary of the death of St. Aloysius Gonzaga with great pomp and solemnity, and that the grand and beautiful improvements that have been made in this church could be seen for the first time on that day, attracted such a large Catholic congregation.

All the early masses in the church were unusually well attended, and, as the hours grew on, the congregation increased. When the 9:30 o'clock mass was concluded, the people who were anxiously waiting outside the edifice, were admitted. In the body of St. Ignatius Church seventeen hundred people can be seated, but, five minutes after the people were allowed to enter, it was impossible to find a vacant seat. Still the crowd increased, the people only too happy to obtain standing room.

The aisles were packed from the altar rail to the vestibule doors, the gallery was filled to overflowing, and even the choir loft held a large number of people exclusive of the singers. The long and deep granite steps leading to the church were freighted with men, women and children, who could see nothing and hear but little more. True, the grand, resonant tones of the large organ and the melodious voices of the one hundred singers were occasionally wafted out to them, and it was only then that they could surmise what was going on inside. It was notable, though, at the solemn parts of the mass, when those inside were kneeling, a large number of the people on the steps would follow their example. To see well-dressed men and women, just as those that were poorly clad, kneel on the hard stone, and, with bowed heads, adore their Lord and Savior regardless of surroundings or publicity, shows the true faith in a manner more eloquent and impressive than mere words.

To look from the choir on the scene within the sacred edifice was a delight which, those fortunate enough to enjoy it, will long remember. To see in the sanctuary prelates and priests in gorgeous gold vestments, dazzling in the sunlight which entered through the magnificent stained-glass windows; to gaze at the work of the artists' hands so beautifully adorning ceiling and wall; to look at the mass of humanity below, and then to have one's very soul elevated by the solemn, sacred music, was indeed entrancing.

It was exactly 10:35 when the long line of acolytes, clergy and prelates entered from the sacristy, and moved in slow procession to the high altar. First came members of the Altar Society, in crimson cassocks and lace surplices; then the surpliced clergy, followed by censor and cross-bearers; then the

chaplains and assistant chaplains, robed in white silk copes, chasubles and dalmatics, followed by the deacons of honor and attendant clerics, wearing rich robes of woven gold; and, lastly, Archbishop Riordan, in grand pontifical vestments. Seated in the sanctuary were Bishop Healy of Portland, Maine; Rt. Rev. Eugene O'Connell, Bishop of Joppa; and a number of Fathers of the Society of Jesus. The officers of the Grand Pontifical Mass were as follows:

Celebrant, Most Rev. P. W. Riordan; assistant priest, Very Rev. Joseph Sasia, S. J.; first assistant deacon, Rev. V. Chiappa, S. J.; second assistant deacon, Rev. A. Jacquet, S. J.; officiating deacon, Rev. A. Coltelli, S. J.; officiating sub-deacon, Rev. J. D'Aponte, S. J.; crozier bearer, Mr. Jos. Lydon, S. J.; miter bearer, Mr. John Volio, S. J.; book bearer, Mr. J. Brown, S. J.; candle bearer, Mr. R. Dreano, S. J.; sub-deacon of the cross, Mr. W. Thornton, S. J.; masters of ceremonies, Rev. Father Collins, S. J., Mr. Ford, S. J., and Mr. Butler, S. J."

"In this city," says the *Call* of the following day, "the patron of youth was honored on a scale of grandeur never before attempted within the walls of a San Francisco church. The principal ceremony was, of course, at St. Ignatius, where two joyful events, the reopening of the sacred edifice (which has been in the hands of decorators for a twelvemonth) and the festival itself—each contributed its quota of interest to the day's proceedings and made the celebration an imposing and memorable one.

The reopening itself was attended with no special ceremony, the building having been already dedicated. During the latter days of the week, the canvas which concealed the decorative work was removed, the finishing touches were put on where necessary, and, at the 5 o'clock mass yesterday morning, the congregation, for the first time in a year and over, enjoyed the privilege of gazing at the walls and ceiling, and admiring the adornment.

From that early hour until 10 o'clock, a conservative estimate of the attendance at the hourly masses places the number at twenty thousand; fully seven thousand attended the Pontifical High Mass between 10:30 and 1:30 o'clock; an even larger

CHURCH RECORD

congregation assembled for Pontifical Vespers, and between the services over five thousand visitors examined the handsome interior, or paid private devotion at the Saint's shrine—so that a low calculation of the immense throng that surged back and forth, from early morning until late last night, puts the number at forty thousand.

Most of the prominent features of the frescos, paintings and improvements have already been noted. The prevailing tint, which might be described as a light russet brown, is one of those pleasing neutral shades, which brings out to the best advantage the beauties of the paneled ceiling, the many arched nave and the splendid sanctuary, with their elaborate gildings and frescoings, and the score of stained-glass windows, each worth a small fortune in itself, so artistic are they all in conception and execution. The only exception to the color rule is the bright, high altar, which is thrown into bold relief by a treatment of gold and white.

The windows, from their value as examples of high art, attracted considerable attention on every side. They are twenty-four in number, four being in the choir overlooking the entrance, two on each side of the high altar, and eight on each side of the nave. Those in the choir represent four scenes from the life of St. Ignatius, Founder of the Society of Jesus, the picture of the saint in each instance being a correct reproduction of his features as preserved in oil paintings of his time, still in possession of the Jesuit Fathers.

The first window shows him in the act of writing the book of the Spiritual Exercises in Manresa, under the special protection of the Mother of God. In the second, he and his first companions are pictured consecrating themselves to God by vow in the Chapel of Montmartre, Paris. The third window represents the apparition of our Divine Lord to St. Ignatius on his way to Rome, promising him protection in his undertaking. In the fourth, St. Ignatius is shown before Paul III, presenting to the Pope the Constitutions of the Society of Jesus just founded.

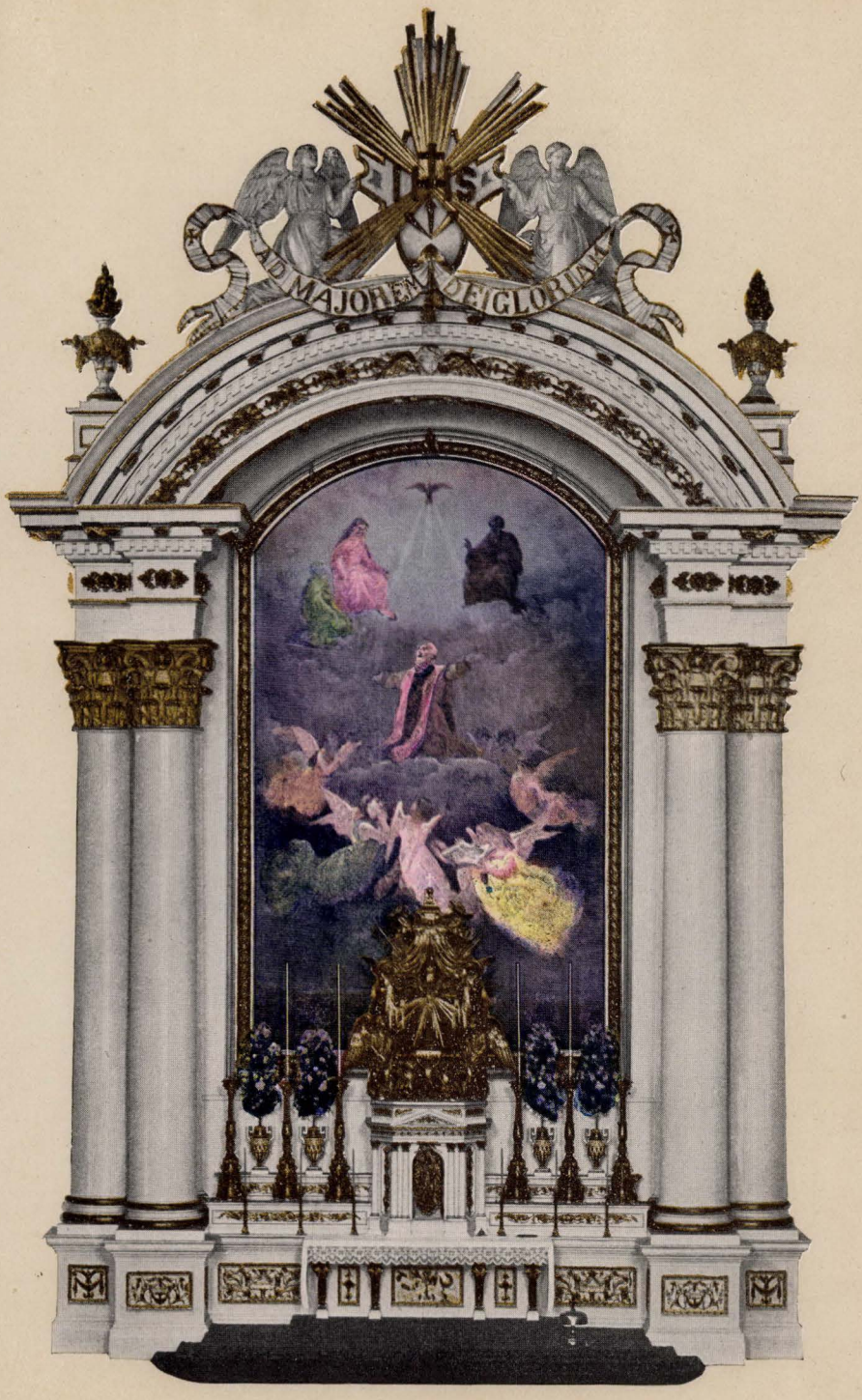
The four altar windows give an allegorical representation of the glory of Paradise, with the angelic choir singing hymns of praise to the Almighty. The windows on the gospel side of the nave represent eight mysteries in the life of the Mother

of God, viz: The Immaculate Conception, the Nativity of the Blessed Virgin, the Presentation in the Temple, the Espousals of the Virgin Mary and St. Joseph, the Annunciation, the Visit to St. Elizabeth, the Presentation of the Infant Savior in the Temple, and the Assumption of the Blessed Virgin into Heaven.

On the epistle side of the nave is an equal number of windows representing incidents in the life of Our Lord, viz: His Birth, the Disputing with the Doctors in the Temple, His Baptism in the Jordan, the Last Supper, Our Lord in the Garden of Olives, the Crucifixion, the Resurrection, and the Ascension.

Among the other works of art are the paintings hung above the confessionals. As one makes the round of the church, commencing at the gospel side of the entrance, these are met with in the following order: The Jesuit Martyrs of Japan; St. Francis Borgia seeking admission into the Society of Jesus; St. John Francis Regis; St. Francis de Hieronymo, the Apostle of Naples; St. Peter Claver, the Apostle of the Negroes; St. John Berchmans; St. Stanislas Kostka; St. Alphonsus Rodriguez; the martyrdom of Blessed John de Britto; that of Blessed Andrew Bobola; of Blessed Ignatius de Azavedo and companions; Blessed Charles Spinola blessing the Infant Ignatius and his mother; and Blessed Edmund Campion and other English martyrs—all of whom, Saints and Blessed, were members of the Society of Jesus during their lifetime."

While, in the preceding account, the number that attended the Solemn Mass is somewhat exaggerated, since it does not seem possible that the number could have exceeded four thousand, unless the crowds outside the church, and those that came and went during the service, were taken into consideration; it is remarkably correct in other particulars, and in no way overestimates the total number of persons that, on that memorable occasion, visited the church. The money employed had been well spent; God's house had been embellished and a place of beauty erected for God's poor, whither they could come at will to gaze upon the treasures of sacred art, and enjoy a foretaste of what heaven contains for them if they patiently bear the trials of their present lot. A month later, July 22nd, Bishop Healy and his brother set their faces homeward.



MAIN ALTAR

We have already mentioned the appointment of Rev. Henry Imoda as Superior of the Mission on July 25th. It was only the adding of a new dignity to the old, for he still remained president of the college. Rev. Father Sasia returned to the chair of philosophy. Fathers Michael Shallo, Henry Woods, James O'Sullivan and John D'Aponte; Messrs. Richard Bell, Joseph De Rop and Henry Raiders, S. J., were the new members of the faculty. Of the old faculty we miss Fathers Robert Kenna, Aloysius Jacquet and Angelo Coltelli, as likewise Messrs. Henry Whittle, John Ford, Walter Thornton, Joseph Lydon and Richard Gleeson, S. J.

During the year, the college had been honored by the visit of Archbishop Gross and Bishop Lemmens, in January; and by that of Bishop Grimes of New Zealand on August 2nd, on which occasion he celebrated Pontifical Mass in honor of St. Ignatius. After the gigantic work which we have just described in the matter of church embellishment, it is not to be wondered at, that a period of quiet should ensue, and that the rest of the year should present nothing that calls for special mention.

1892.

The year 1892 opened with the death of Mr. Henry Raiders, S. J. He passed away at Santa Clara, whither he had gone on the 12th of the preceding December, in the vain hope that life might be prolonged. On January 3rd, death came, and on the following morning the students in their chapel attended a mass sung for the repose of his soul.

Death still continued to reap his harvest, and, on the 20th of the month, the daily papers announced the decease of Very Rev. Father Anderledy, General of the Society of Jesus, although official information of the fact did not reach us until some days later. The Solemn Mass for the repose of his soul was celebrated on the 18th of February, His Grace, the Archbishop being present, and giving the last absolution. The decorations of the church were on the same elaborate scale as on the occasion of the death of Very Rev. Father Beckx, his predecessor, and, while new, in design, they were equally a triumph of the decorator's art.

But our death record for these early months is, unfortunately, not yet complete. On February 7th, Father Joseph Bayma, the fourth president of St. Ignatius College, passed peacefully away in Santa Clara. He was born near Turin, on November 9th, 1816, and entered the Society of Jesus on February 5th, 1832. When but seventeen years of age, he taught rhetoric in the College of Nobles, a remarkable tribute to his talent and application. Ordained priest in 1843, he lectured in the Roman College, and in 1845 became Rector of the Seminary of Bertinoro in the Romagna, lecturing on Scripture at the same time in the Cathedral of the place. In 1848, he was driven to France by the revolution, and in 1857 passed over to England as professor of philosophy at Stonyhurst. Here many of those who have become prominent in the English Province of the Society of Jesus studied under him, admiring at once the simple straightforwardness of his nature and the sublimity of his genius. It was during his stay in England that he wrote his "Molecular Mechanics." Coming to San Francisco in 1869, he labored for eleven years in St. Ignatius, at first engaged in the management of affairs, then professor in the classroom and contributor to magazines. In Italian he is said to have been an orator; in Latin, he was certainly a polished scholar and an excellent poet. There was a winning simplicity in his manner, which robbed his imposing form and deeply philosophic mind of anything that savored of pride or pompousness; and when, during the leisure hours of vacation at the Villa, he won a game of checkers or of chess, his face would light up with a pleasure which showed the artlessness of the noble soul within. His "Study of Religious Perfection," so similar in sweetness to the "Imitation of Christ," is the best reflex of a life that we all admired and of a heart that we all loved.

As the Alumni Society had dropped out of the catalogue of 1891, so the Holy Angels' Sodality drops out of that of 1892. The former had disbanded, owing to the causes, doubtless, that generally bring about a decadence in such organizations; the latter, because the college was endeavoring, little by little, to restrict itself to older pupils. In the present year, Father Edward Allen on August 10th, became Minister in place of Father Jeremiah Collins, who, with Fathers Thomas Leonard, John

D'Aponte, Vincent Chiappa, Michael Shallo and Mr. Joseph De Rop, S. J., went to Santa Clara. Father James O'Sullivan had gone thither earlier in the year. Father Joseph Dossola was again vice-president, replacing Father Chiappa. The other new members of the faculty were Father Dionysius Mahony, and Messrs. James Malone, John Volio, Edmund Gerlach and Lawrence Casserly, S. J. Father Aloysius Jacquet assisted in the ministry. Mr. John Volio, S. J., taught until October 18th only, on which date he started for Spain to pursue his course of theology. He was replaced by Mr. Henry Gabriel, S. J. Messrs. Casserly and Gerlach were to be called to heaven before the school year was over, the latter on the 11th of the following April in St. Ignatius, and the former in Santa Clara on the 31st of May. Mr. Pascal Bellefroid, S. J., came from Santa Clara to take the classes of Mr. Gerlach.

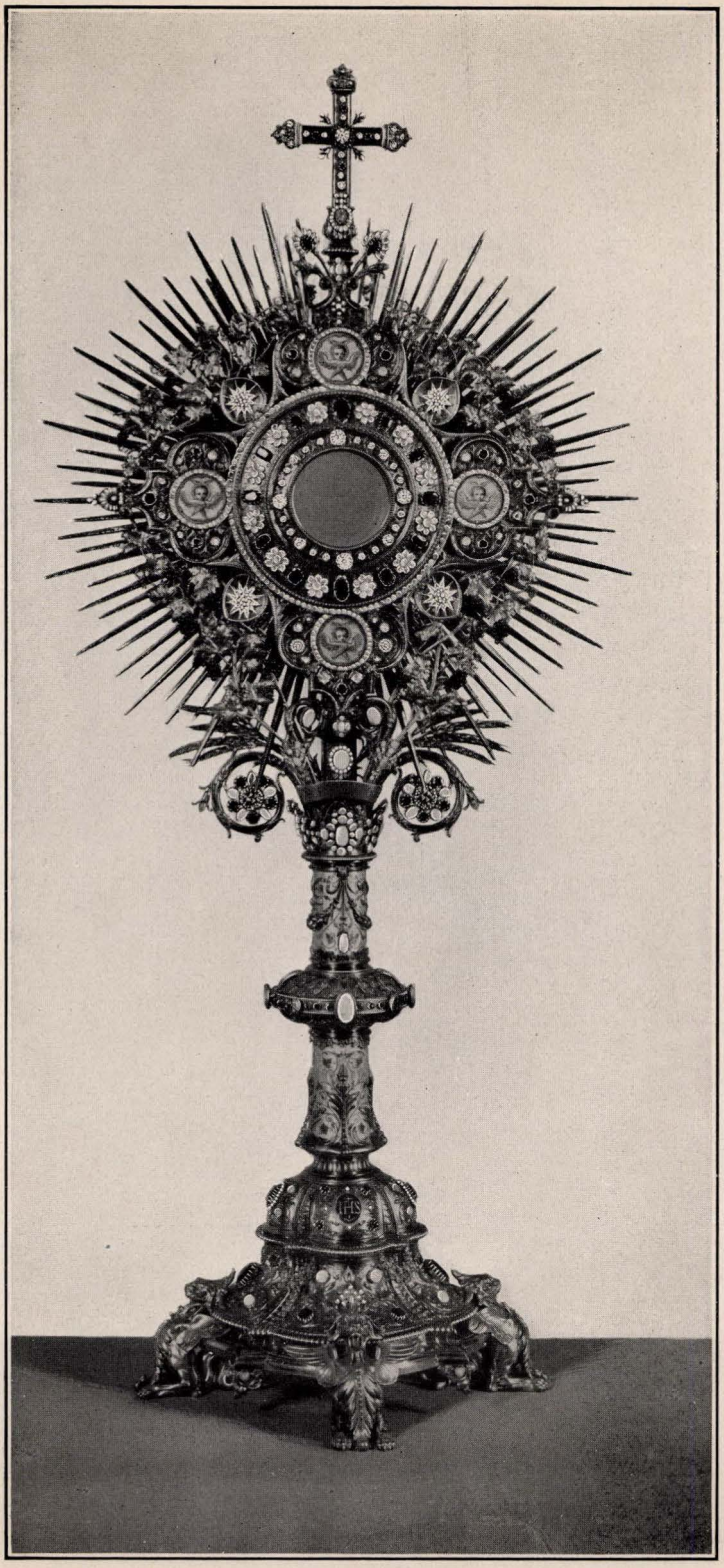
In the beginning of the year, Father Varsi had found himself in a position to carry out a project which he had long in mind. It was the furnishing of the church with rich ostensoria, tributes of his own devotion to the Blessed Sacrament and of that of his friends. Quietly and without ostentation, many of these had, at various times, handed over to him their jewels and trinkets, offering gladly for the service of the altar what they had much prized. For the execution of his design he sought those whom he considered the very best goldsmiths in Paris, the firm of Poussielgue-Rusand Fils, in whose honesty and artistic taste he might well confide. That he planned two ostensoria is clearly contained in the earlier letters of the firm on the subject. "When will you send us the jewels for the ostensoria?" they ask. "We have not yet received them. We intend to participate in the Exposition at Chicago next year, and if you consent to order us to make a beautiful ostensorium on which your jewels will be mounted, we shall make every effort to produce one of superb workmanship on condition that you will permit it to figure in our exhibit. The work will be with us a question of art, not of mere business."

The offer was too tempting to be refused, for a personal interest was assured which money cannot purchase. It was decided to have one ostensorium only, but that such as would be worthy of a world's exposition. Although negotiations had

begun with the year's beginning, the jewels and design were not sent until December, for a letter of January 27th, 1893, acknowledges the receipt of both. "The design is well made," says the letter, "and in the sketch which we shall have the honor of submitting to you, we shall adopt many of the ideas expressed in it." A month later the correspondent of the firm is excusing delay in the forwarding of the sketch. A piece of goldwork of the importance of your ostensorium calls for much thought when one would obtain the best results," he says, " . . . . but having made sketch after sketch, we have decided on the one which we send you." This with various modifications was finally accepted, and word was cabled to begin at once. Meanwhile the firm of Poussielgue-Rusand Fils had determined not to take part in the Chicago Exposition and considered it only right to manifest their decision to Father Varsi. The reasons were certainly good and such as Father Varsi would approve; but lest he might fear that the work would suffer on this account, the assurance is given that "as regards the workmanship, it will be as carefully attended to as if this ostensorium were to have a place at the Exposition. Our earnest desires for your welfare, our professional pride as jewelers, our interests well understood, are securities." Father Varsi was anxious to use the ostensorium on the Feast of Christmas, and hopes were given him that his wishes would be gratified. As the year, however, wore on, the fact became evident that more time would be required; so that it was only with the end of February, 1894, that the monstrance was completed.

Having won the admiration of such as were fortunate enough to view it, it left Paris on its way to the Pacific Coast, so that voicing the comments of competent and disinterested parties, the firm could say with honest pride, "Truly we think that our work is a success." Our readers will judge from the accompanying half-tone how far they were right.

Meanwhile, another project of the greatest utility to the church had been conceived and executed. It was a new sacristy. When the church was built, Father Varsi had thought that he had made liberal provision for storing the ornaments of the



THE MONSTRANCE

altars and affording room to the clergy when vesting for the various sacred functions. Time, however, had shown that more space was needed. The ladies in charge of the several altars, had been more than generous in supplying flowers, and vases, and candelabra, and whatsoever else could add beauty on the different festivals; and the long train of acolytes, combined with the clergy on more solemn occasions, filled to overcrowding the existing sacristies. Whose generous hand supplied the needed funds is too well known to require explicit mention; the new gift was merely the increasing of benefactions which were still to grow.

1893.

Towards the end of 1892, Father Edward Allen succeeded in substituting a male choir for the mixed one that had hitherto sung in the church. He entered into the matter with his usual energy, and on the evening of January 8th, 1893, the choir duly organized made a very favorable impression by its first efforts. For a couple of months, not to overtax it, only the evening services were confided to it; but after the lapse of these, it supplied all the vocal music in the church. Its membership in time grew to be about one hundred and thirty with an ordinary attendance of from eighty to one hundred. There were about forty first tenors, thirty second tenors, thirty first and thirty second basses. About one hundred college boys assisted the choir on certain special occasions, and a voluntary orchestra of some forty pieces accompanied it. The choir existed for several years, until the health of Father Allen having failed, the choir disintegrated for lack of a director.

On March 7th, the Catholic Educational Exhibit opened in the Mechanics' Pavilion, that the public might see the class of work done in Catholic schools and colleges. Among the other exhibits made by St. Ignatius was that of its physical cabinet; and to show the apparatus in actual operation, Mr. Thomas Hickey of the graduating class, lectured on "The Atmosphere, Its Principal Properties and Composition." The lecture was illustrated by experiments. Robert Hicks, Saturnino Gonzalez, Benj. McKinley and Charles Sweigert assisted the lecturer. The work of St. Ignatius in the field of education

was much appreciated, and the efforts of Father Sasia, to whom the management of the college exhibit had been entrusted, were highly commended.

On the Feast of the Patronage of St. Joseph, April 23rd, Father Henry Imoda, while continuing Superior of the Californian Mission, turned the government of the college over to Father Edward Allen, as president, Father Dionysius Mahony becoming Minister. A little over a month later, as Father Imoda was of the opinion that the college could support itself without the charging of fees, he wished that the students of the classical course should be exempt from charges for tuition. His wish was accordingly carried out, and on May 29th the announcement was made, that henceforth no tuition fees would be charged in the college course. The closing exercises were held on June 7th, and the degree of Bachelor of Science was given for the last time. From this day forward, in compliance with the announcement already made, classical degrees alone were to be given in the college. The pupils were fewer than the preceding year and the Junior Philhistorian Debating Society has ceased to exist.

On July 31st, Father John Pinasco, having been relieved of the presidency of Santa Clara College, relieved, in turn, Father Joseph Dossola of the vice-presidency of St. Ignatius; and early in August, Father Vincent Testa became Minister in place of Father Dionysius Mahony, who was made President of the Jesuit College in San José. The additions to the faculty were Fathers Telesphorus Demasini, Joseph Hickey and Angelo Coltelli, S. J. Besides Fathers Mahony and Dossola, the church and college lost Fathers John Sardi, Henry Woods, Joseph Neri and Joseph Sasia, the last mentioned having been called to Italy by the Very Rev. Ludovico Martin, General of the Society of Jesus, and subsequently made Provincial of the Province of Turin, of which Province, California is a dependency.

Father Joseph Sasia was born in Venasca, Northern Italy, on April 27th, 1843. His classical studies were made in Turin under the celebrated Professor Thomas Vallauri. Having selected an ecclesiastical career as his vocation in life, he entered the Archiepiscopal Seminary of Turin. Called to the Society

SACRISTY

of Jesus he interrupted his course of studies, though soon to have been ordained, and on August 14th, 1866, entered the Novitiate at Monaco. In 1869 he came to California and, having spent some time in mastering English, taught in Santa Clara and St. Ignatius until 1875, in which year he went to Woodstock, Md., to complete his theological course and receive Holy Orders. On his return in 1878, he was appointed professor of chemistry in St. Ignatius. Two years later, he taught the same branch in Santa Clara College and was chaplain of the students.

In 1882 he was again in St. Ignatius, this time as professor of mental philosophy. His history from that date to 1893 has been told in the preceding pages. He will spend six years in Italy, mainly as Provincial of the Turin Province, then come back to California in 1899, and to San Francisco in 1904, to be with us in the celebration of the golden jubilee. But to return.

On July 5th, Archbishop Satolli, accompanied by Archbishop Riordan, Bishop Grace and Dr. O'Gorman, paid a visit to the college. As it was vacation time, there was no formal reception. His Grace, however, departed much pleased at finding, on the Pacific Coast, a church and college so beautiful and so thoroughly equipped. The month of August presents two matters worthy of note. On the 26th, His Grace, Archbishop Riordan, requested the Superior of the Californian Mission to interest himself in obtaining a Father to take care of the Poles in the city. Father Imoda promised to do all in his power, and transmitted the request to Very Rev. Father Martin. The 28th witnessed a very pretty ceremony. Mrs. Coleman, a lady of well-known piety and generosity, had presented a beautiful statue of Our Lady of Lourdes as an ornament for the vestibule of the church. Its blessing took place in the presence of the whole community, all admiring the taste and piety of the donor.

The health of Father Allen had for some time suffered severely under the strain of his many occupations and the doctors considered a change and rest indispensable. About the middle of September, therefore, he left for Seattle and the Northern Missions, returning from Spokane on the vigil of the Feast of St. Francis Xavier. Meanwhile in November,

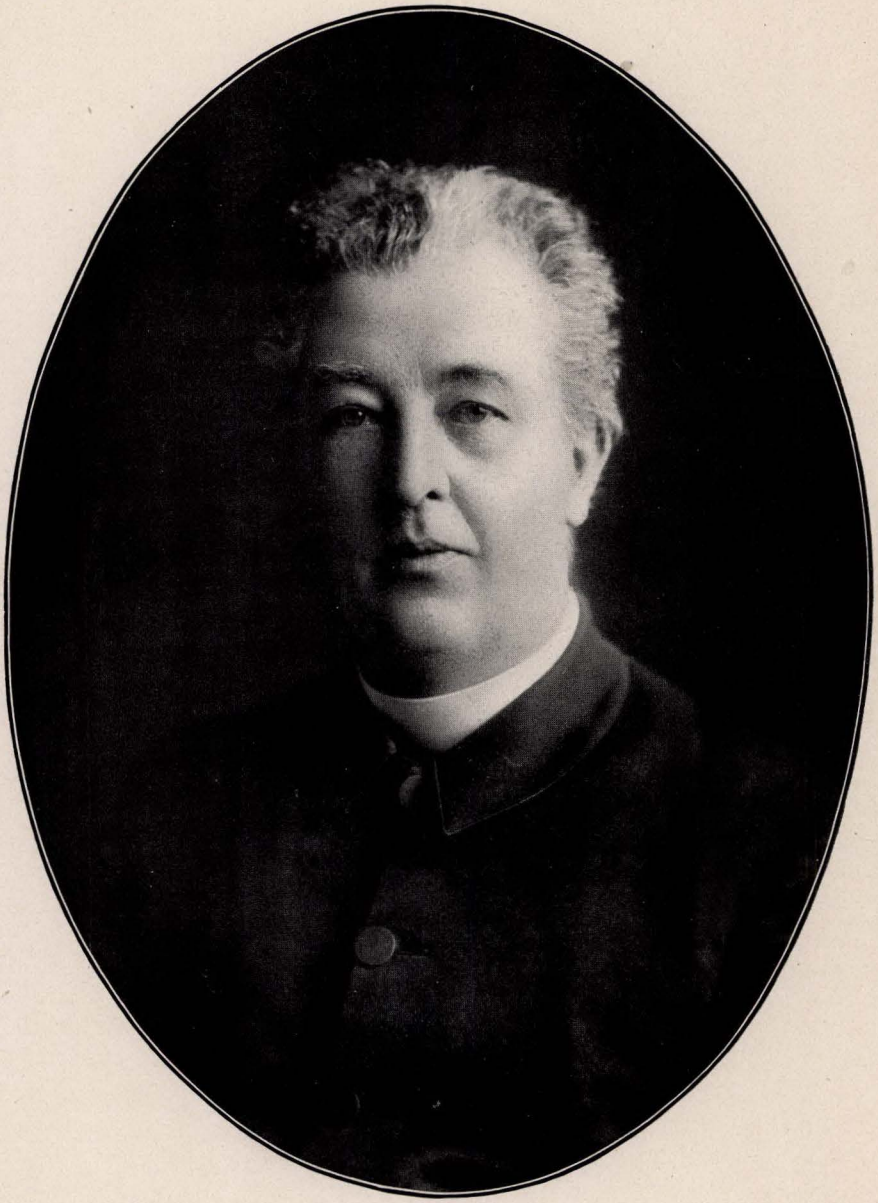
Bishop Healy once more had paid us a visit, but this time shorter than usual, for his health was very poor, and he hastened on to the sanitarium in San José.

1894.

The year 1894 opened with the appointment of Rev. Joseph Sasia as Provincial of the Turin Province. He entered upon his duties on January 14th, though the news reached California on the 27th. The Fathers of St. Ignatius might well trust that their interests would be carefully looked after by one who, as president of the college and Superior of the Mission, had been in a position to know their interests so well.

Somewhat earlier, the following notice had appeared: "We fear that many Catholics in this city and State are not aware that, following the rule of their founder, where it is possible to do so, the Jesuit Fathers have made of St. Ignatius College a FREE COLLEGE, in all that pertains to superior education, classical and ordinary. To all young men of good character, the Society of Jesus will give education absolutely gratuitous, not an ordinary education but a superior education comprising classics, mathematics, science, philosophy and all cognate matters. To those who do not desire a classical education, the ordinary commercial branches will be taught. Any young man who may desire to acquire knowledge in its fullest sense, to prepare for the professions, for a full university course, has here an opportunity which few in this country possess. San Francisco is, we believe, the only city in the United States which is so blessed, and our young men ought to take advantage of this splendid opportunity offered them. In this respect, the rich have no advantage over the poor, since no other condition is required than a good character and a determination to study."

Church and college were active, each in doing its allotted work. Had any one been skeptical concerning the popularity of the confessors in the church, a visit to the sacred edifice on Holy Saturday, March 24th, would have dispelled every doubt. All the afternoon and even beyond midnight, many of the Fathers were engaged in their mission of mercy, some spending eleven hours in the confessional.



FATHER EDWARD ALLEN, **S. J.**

Still, not all the stray sheep are gathered in by the warning voice of Easter, and it was thought well to give the congregation the benefit of a formal mission. Fathers Henry Moeller and Hugh Finnegan of the Missouri Province, were invited to give it. They reached San Francisco on May 4th, and two days later opened the week for men. No better success could have been desired. The fire and eloquence of Father Moeller, the plain and earnest simplicity of the instructions of Father Finnegan, suited admirably the varied tastes of the congregation, and produced the desired fruit.

The catalogue of this year is a vast improvement on its predecessors, and maps out clearly the amount of matter to be mastered in each class. The courses are three, Philosophic, Classical and Preparatory; or, if you wish, these are three parts of the same course leading to a classical degree. For A. M. three years of philosophy and of the natural sciences are required; for A. B., two. The number of students shows a notable increase, for whereas in the preceding year it was 540, this year it is 745. As the course had in no way been modified, the better attendance was quite a compliment to the management of Father Allen. We are happy to note also the reappearance of the Holy Angels' Sodality under the direction of Rev. Joseph Hickey, who began here a work of zeal which, years afterwards, in the broader sphere of the Gentlemen's Sodality, was to make his name revered and loved in many a household.

The staff lost several valuable members this year and acquired others. Father Vincent Testa went to Santa Clara and was replaced as Minister by Father Bartholomew Calzia. Mr. Richard Bell went to Italy and Mr. James Malone to Los Gatos. Fathers Henry Woods and John Sardi, Messrs. Maurice Joy, Joseph Lydon, William Boland and Salvator Giglio, S. J., took up the work of church and college. Father Stanislas Kusiacki, S. J., a Polish Jesuit, had arrived on May 24th in response to the request of His Grace, the Archbishop; and later in the year, on November 15th, Father Joseph Guidi came from the Rocky Mountain Missions to help in the work of the sacred ministry.

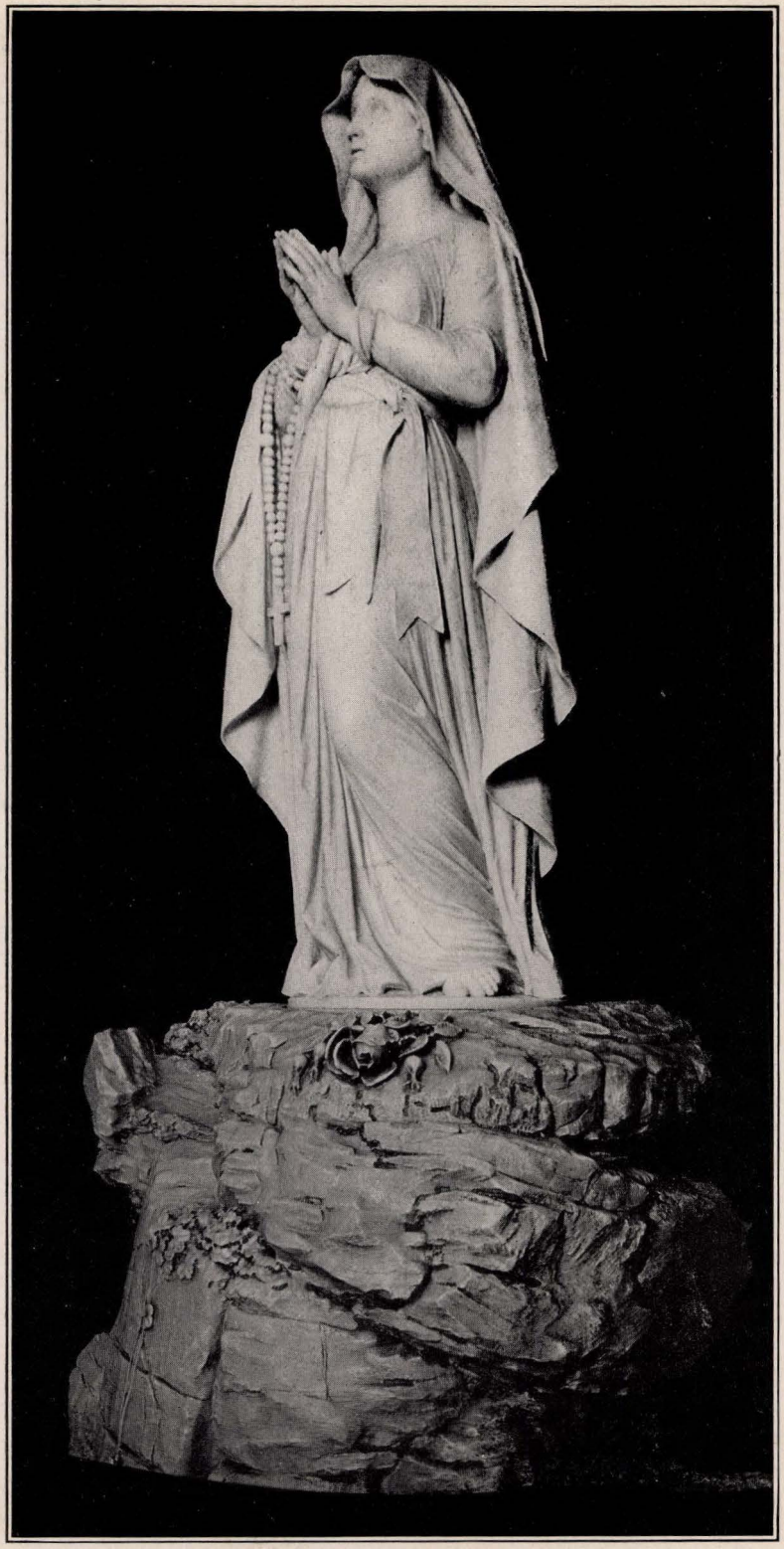
The devotion to the Sacred Heart of Jesus which had flourished under Father Florence Sullivan in the form of the Apos-

tleship of Prayer, was destined, as the League of the Sacred Heart, to receive an infusion of new life under the direction of Father Henry Woods. On the 14th of October, the promoters were organized, and thenceforward progress was still more solid and rapid. Was this, perhaps, one of the reasons why the college annalist wonders at the immense number of communions on the following Christmas? No one is ignorant of the close connection existing between devotion to the Sacred Heart and to the Divine Sacrament; nor can any one doubt that of the 4,000 communicants who, on the feast, approached the sacred table in St. Ignatius, a large, and very large proportion belonged to the League.

1895.

Several of the months of 1895 slipped away unnoticed in the usual routine of church and college, not so, however, April. On the 8th of the month, the body of a dear friend who has more than once been mentioned in the annals of the college, Mr. Joseph Donohoe, was borne into the church to have the last sad rites performed over it. The mass was celebrated by His Grace, the Most Rev. Archbishop, and the sermon was preached by Father Peter Yorke. Everything was extremely simple and suggestive of a depth of sorrow that nothing can express. It was Monday in Holy Week, and all who knew the true Christian character of the deceased felt that he had kept the Feast of Palms in heaven, in recompense of the many deeds of unassuming charity which he had performed on earth.

On May 20th, ex-Governor Peter Burnett, another friend whose love for St. Ignatius long years had proved, rested peacefully in his casket before the altar at which, in life, he had so often worshiped. Governor James Budd, attended by his staff, was present at the mass which Father Coltelli celebrated, assisted by Father Ryan of St. Bridget's, deacon, and Father Prelato, subdeacon. Father John Cottle, his parish priest, delivered the sermon. The Gentlemen's Sodality, of which the deceased had been a most faithful member, were present in large numbers; and a vast congregation, filling the church from the railing to the doors, testified the esteem which the city felt for this man of quiet but deep piety who could say



OUR LADY OF LOURDES

with the Apostle, "I am not ashamed of the gospel." He had confessed and defended his faith eloquently by word and pen. Having spent his years in well-doing, he had entered into the joy of his Master.

Another misfortune, though not so immediately affecting St. Ignatius as the deaths just recorded, calls for mention before passing on to a more pleasant theme. It is the burning of the old chapel at the Presidio on June 19th. The loss was a severe blow to Father Prelato, who had labored hard to render the old ordnance attic a place sufficiently decent for the celebration of the Divine Mysteries; but his trust in St. Joseph and St. Joseph's friends was in nowise diminished, and, little by little, he has been able to fit up and adorn the present chapel.

The 23rd of June was a day of festivity in St. Ignatius, for on that day the Feast of St. Aloysius was solemnized in the church, and Father Aloysius Varsi celebrated the 50th year of his religious life as a Jesuit. The actual day of his entrance into the Order had been May 2nd, but it was thought more fitting to celebrate the event on his patronal feast. Aloysius Varsi, Aloysius Raggio and Aloysius Jacquet were respectively Celebrant, deacon and sub-deacon, at the Solemn Mass. Rev. Father Kenna, who had been a pupil in Santa Clara under Father Varsi, delivered the sermon. A reception in the afternoon, and in the evening Solemn Vespers followed by Solemn Benediction, at which Father Varsi was Celebrant, brought the festivities to an end.

"The sunlight streaming half way down the aisles of St. Ignatius, yesterday," says the account published the day after the occasion, "met and mingled with the hundreds of candles on the splendidly decorated altar, and the candles themselves burned golden, harmonizing with all the other accessories of the golden jubilee of Father Varsi. . . . . The vestments worn by Father Varsi and his assistants were gorgeous in the extreme. They had been worn only once before. They were of yellow satin, heavily embroidered in gold thread. Everything about the altar was golden, in compliment to this fiftieth anniversary."

"The afternoon celebration," writes the same pen, "was held in the Gentlemen's Sodality Chapel. It was crowded with invited guests, and, as Father Varsi entered, an orchestra struck up a march and all stood until the Father had taken his seat. Hon. J. F. Sullivan then made an address, in which delicate compliments to the Father's abilities were interwoven with loving tributes to the Jesuit Order. 'This grand structure shall stand as a monument to you through the years to come,' he said, in conclusion, 'but another, a grander monument you have reared for yourself in the hearts of your grateful fellow citizens, who have been the beneficiaries of your untiring labors.

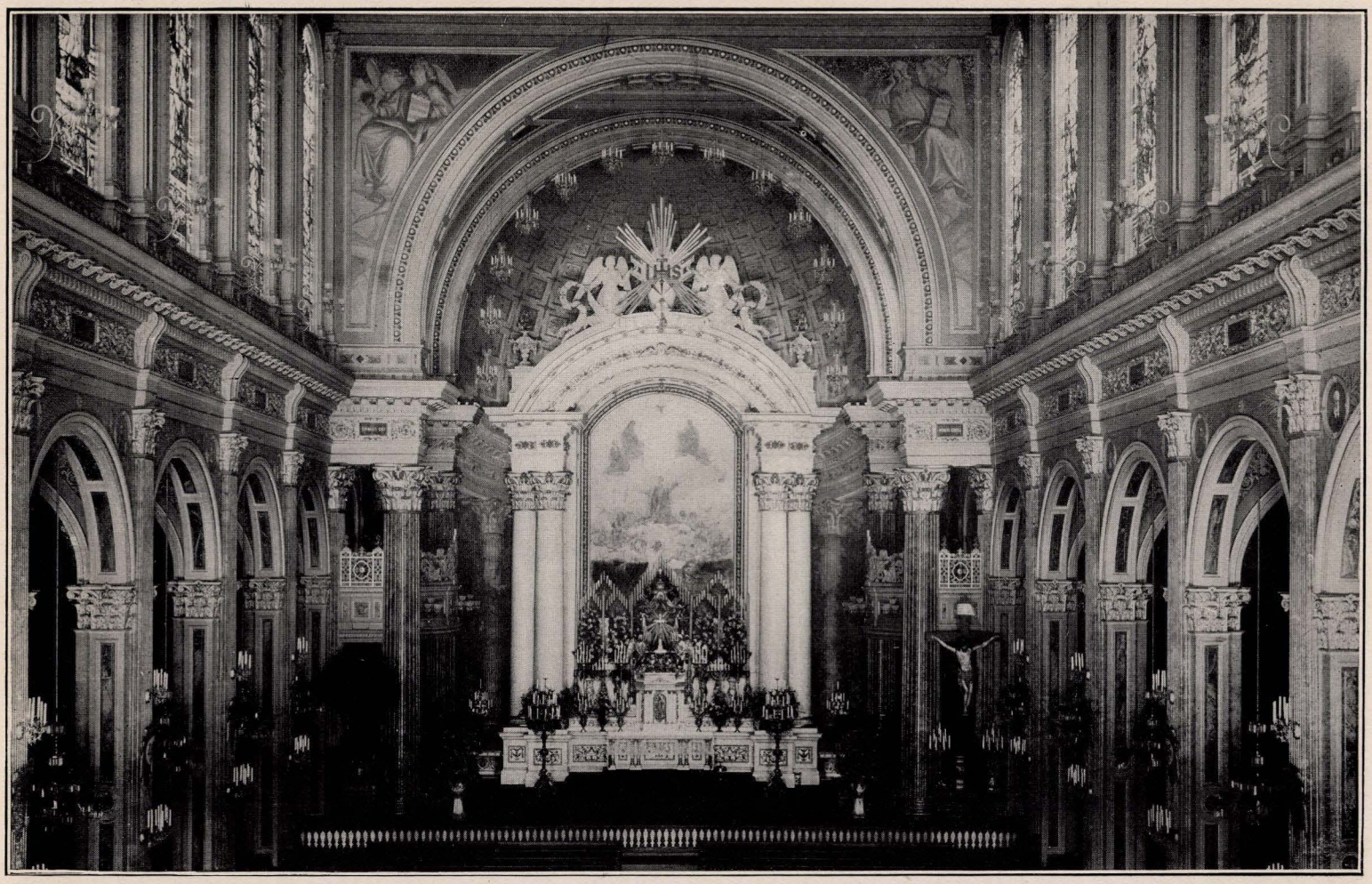
Gratified for your services in the past, we are selfish enough to hope that many years more of your kindly and faithful ministrations will be spent in our midst. Whatever of tribute we render you to-day, can but feebly represent the affectionate regard we entertain for you. In our poverty of speech, we appropriate the language addressed by the poet priest, Father Ryan, to a veteran of your Order after fifty years of priestly service. . . .'

During the address, Father Varsi was visibly moved, as were the audience. At its conclusion, Mrs. Loughborough presented Father Varsi with a huge basket of long-stemmed yellow roses. Upon the handle of the basket was tied a small folded paper. When Father Varsi rose to make his reply there was a storm of applause. Two or three times he essayed to speak, but there were tears in his voice and in his eyes. At length he said:

'It is just fifty years since there was put into my hands a little book, upon the same night that I entered the novitiate of the Society of Jesus. I opened the book, and the first words I read were, 'Spiritual Exercises to Conquer Oneself.' In these fifty years I have read over those words many hundred times, and yet, in these years of labor, I have not learned to conquer myself to-day.

I have no set speech to make you. I am not an orator. I envy those who are. But I feel, my dear friends, the honor you have shown me to-day; and for the love and sympathy you have manifested, I thank you.

Only a few moments ago the gentleman by my side said: 'You must be happy to-day.' Yes, I do feel very happy—happy



FATHER VARSI'S JUBILEE

for my years in religion, and happy to have met you all. I am happy to have been for fifty years an humble man in the Society of Jesus: I am not the great man they are trying to make me out, but I am a child of the Society of Jesus. I love the Society as a child does a mother, because it has been a mother to me. All the honor of this day is not for the humble personality of Father Varsi, but for the honor of the Jesuits. I am glad that God has allowed me to wear the black cassock for fifty years, and I hope to God that I shall die in it. For the honor to the Society: I thank you.

To the chairman of the committee, I would say, 'I am much obliged to you, but don't praise me so much.'

Then the good Father thanked Mrs. Loughborough for the flowers, and looked at the beautiful book in which the address was engrossed, which had been presented to him. He unrolled the bit of paper attached to the handle of the basket, and handed it to Father Allen to read; it was a check for $5,000.

'Though we are celebrating this as the day of my Golden Jubilee,' he said, 'it is not the real day. The day when I turned my back upon the world was May 2nd. Some friends, knowing the day, made offerings that would contribute to the beauty of the church. That is my weak point. Among these gifts was a check for $50,000 for a grand new organ and a choir fund. After this I can think of nothing to make our church better—not that it is good enough for God, nothing can be that—but it is as good as we can make it. I want you to join me in thanking the generous donor, who has done much for the church.

My prayers are all for you. To-day the mass was for you. To-night the blessing will be for you. I pray that God may bless both you and yours, and that, at last, we shall all go to heaven, where we shall celebrate the real Golden Jubilee! . . .'

The donor of the $50,000 check, which will build a beautiful organ for St. Ignatius, is Mrs. Andrew Welch.

In the evening there was special vesper service. Father Varsi, though fatigued by the high mass and the reception of the day, was again the Celebrant.

The illumination of the altars and church was extremely beautiful. There was no daylight for the tapers to struggle with.

Hundreds of additional candles and candelabra had been taken from the other chapels in the building. Every altar was ablaze. On every pillar down the long transept, a shield bearing the motto, 'I. H. S.' and a bunch of candles had been placed. These were all illuminated. Above the altar were clusters of candles with golden fairy lamps beneath them. All the gas globes in the church had been replaced by yellow ones, and the light filtered golden through them. Around the gallery, hundreds of yellow fairy lamps had been placed, and these added their tips of flame to the glory of the Golden Jubilee.

When the services were over and the lights out, St. Ignatius had closed the most gorgeous gala day in its history, and the feast of St. Aloysius and the Golden Jubilee of his namesake, who is regarded by his friends as little less than a saint, was over."

In the apportionment of places, Father Aloysius Jacquet and Messrs. Maurice Joy and Salvator Giglio were sent to San José; Mr. Joseph Lydon to Los Gatos; Father Joseph Guidi returned to the Rocky Mountains; Father Stanilas Kusiacki had long since returned to Poland. Father Joseph Treca had come from Alaska, and a little later Father Gregory Leggio came back from Denver. Father Cæsar Barchi spent the greater part of the year with us on account of ill health, though belonging to the community of San José. Messrs. John Hayes, James Hayes, Thomas Hogan and Aloysius Ruth, S. J., became members of the faculty. Mr. Pascal Bellefroid, in early January, had gone to Santa Clara to teach, and had been replaced by Mr. James Morissey; on April 17th, Messrs. Morissey and Bellefroid once more exchanged places, the latter returning hither and the former going to Santa Clara; the present August found both of them members of the staff of St. Ignatius. In September, Mr. Henry Gabriel, S. J., departed for Rome.

During the autumn, assistance equally generous and spontaneous, allowed Father Varsi to complete the façade of the church by the erection of the statue of St. Ignatius. Having had experience of the skill of the firm of Poussielgue-Rusand Fils in the making of the ostensorium, he turned to it, inquiring whether it could cast an heroic statue of St. Ignatius. An

affirmative answer was immediately returned, and, on September 19th, a model was on its way to San Francisco. The statue was to be of bronze, some eleven feet high, and to weigh over a ton and a half. Father Varsi could not help admiring the artistic merits of the model, for it represented St. Ignatius as he appears in historic paintings possessed by the Society of Jesus. About the middle of 1896, Mr. Benet, the artist, was engaged in the necessary preparations, but it was not until June 29th, 1897, that the statue started on its journey to San Francisco. Shortly after its arrival, it was lifted to its place, midway between the two towers of the church, where it stands, a beautiful example of Christian art.

For many months the health of Father Joseph Dossola had been failing, and intense suffering, at times almost unbearable, had made life a martyrdom. He had been stationed at Santa Clara since leaving St. Ignatius, but now he was obliged to return to the city, and take up his abode at St. Joseph's Hospital. An operation was deemed absolutely necessary, but it was found that even so, nothing could be done to save him. On November 21st, he received the last sacraments from his old friend, Father Leggio, and on the 24th he died. He had been vice-president of St. Ignatius from 1881 to 1883; in 1886, and again in 1892. The history of the year thus began and ended in death.

1896.

The year 1896 found the League of the Sacred Heart, thanks to the energy and zeal of Father Henry Woods, in a most flourishing condition. Bands were being rapidly formed, and the organization was reaching out on every side; for devotion to the Heart of Jesus is one that cannot but appeal to generous souls. But he needed helpers, and helpers proportionate to the great work that was spreading out before him. On the 6th of January, therefore, in a solemn reception, he added one hundred more promoters to those that had already joined him in his work of zeal, which had and has for its object, the spreading of the spiritual kingdom of Christ in the hearts of men.

The health of Father Henry Imoda, Superior of the Californian Mission, had for some time been unsatisfactory. Father

John Pinasco, too, had already broken down, the result of a severe cold, the effects of which had never left him. On October 7th, 1895, he had gone to Los Gatos in the hope that the lighter, warmer air of the foothills might bring relief, as in fact it did; for just a month later he returned to San Francisco and resumed the duties of vice-president on the following day. It was, however, a respite from suffering, not a cure, for his malady was developing into a serious affection of the lungs. He was soon obliged to return permanently to Los Gatos, where he filled the office of Minister until his death. The college catalogue of the year gives us the name of Father Pinasco as vice-president, but this was rather a matter of courtesy than anything else, for he had retired from the active duties of the office in the preceding December.

On February 17th, the faculty and pupils tendered Father Peter Yorke, in the form of a simple reception, a slight token of the high appreciation in which they held his defense of Catholic doctrine in his controversy with its enemies. The greeting was sincere and hearty, for the cause in which Father Yorke had battled had justly made him the hero of the hour. Receiving kindly their expressions of good will, the Father answered pleasantly, in one of those happy speeches for which he is well known, and left a deep impression on the minds of his auditors.

The health of Father Imoda, far from improving as weeks went by, was constantly on the decline; and hence, on March 21st, he judged it expedient to name a substitute in the person of Father Telesphorus Demasini, who, later, departed for Rome on business connected with the Mission.

The changes this year, at the ordinary time of changes, were similar to those of other years. Father John Pinasco was already at Los Gatos, and Father Allen continued to fill the duties of vice-president, as he had done for a great part of the preceding school year. Father Joseph Treca returned to Alaska. Father Pascal Bellefroid, who had been ordained priest in Santa Clara on July 17th, went with Mr. William Boland, S. J., to Los Gatos. Father Gregory Leggio had, on February 10th, left for the Northern Missions. The new members of the faculty were Messrs. Henry Whittle, Cornelius Buckley, Charles Carroll,

STATUE OF ST. IGNATIUS

James Malone, and Joseph Lydon, S. J. Father Demasini rejoined the community on October 28th, bringing with him from Italy Mr. Octavius Villa, S. J.

Before the return of Father Demasini, the career of the old organ in the church had come to an end. On the 6th of September it was heard for the last time. With a "Magnificat" and a "Tantum Ergo" its notes ceased to vibrate in the sacred edifice, and like an old and faithful servant, but one that had passed beyond his time, it had to give up its place to another. By the 16th of the month it had been taken down, and work on the organ loft had begun. When the church was first built, there were two galleries over the entrance, one, the present organ gallery, which was then open to the congregation, and another above it for the organ and the choir. In the new arrangement, the upper gallery was removed and the lower one improved and embellished.

While all this, which Father Varsi considered the completion of the church, was in progress, Father John P. Frieden, who had filled various offices of importance in the Missouri Province of the Society of Jesus, was selected to replace Father Edward Allen as President of St. Ignatius College, and Father Henry Imoda as Superior of the Californian Mission. He reached San Francisco on November 19th, and two days later entered upon his double office, Father Allen remaining as vice-president. The administration of Father Allen had indeed been a trying one, and much credit is due him for the ability with which he directed affairs during the years of financial depression with which we are all familiar. The classes of the college showed an increase in numbers, the church was well attended, and music in all its magnificence lent its charm to the divine services. More could not have been expected considering the difficulties of the times; few men, indeed, would have succeeded in effecting so much.

Father Edward Allen was born in Dublin, Ireland, on August 22nd, 1849. When about three years of age, his parents passed over to England, so that he received his education in the Jesuit College of St. Francis Xavier, Liverpool. On leaving college, he successfully followed a business career, which, however, in spite of all inducements, he abandoned to become a Jesuit, at Roehampton, England, September 7th, 1876. Coming to California in

1877, he passed the first few years after arrival in the ordinary Jesuit training, becoming a professor in Santa Clara College in 1879. Two years later he devoted himself to the study of philosophy, returning to the classroom, this time in St. Ignatius, in 1884. In the following year he departed for Woodstock, Maryland, to enter upon his theological course; was ordained priest in 1888 by Cardinal Gibbons, and returned to California a year afterwards to spend two years in Santa Clara as spiritual Father of the students.

In 1891, he went to Spain, and, returning in 1892, was, as we have seen, first appointed Minister of St. Ignatius College, and then, on April 23rd, 1893, President. His further labors for the welfare of St. Ignatius, will call for mention in the following pages.

The advent of a new Superior in no wise changed the plans approved by his predecessors, and work on the new organ went on energetically, to have the instrument in readiness for the coming Christmas.

Everything was indeed ready in time, and Mr. Clarence Eddy, the famous soloist, was invited to show forth the power of this admirable organ. What a treat to lovers of music on that Christmas morning, as this artist warmed into sympathy with his instrument, and gave birth to harmonies that seemed to transcend the power of man! Of the organ, Mr. Eddy wrote:

"The St. Ignatius organ is one of the great ones of the world. I consider it the finest and best church organ in America. I have opened nearly all the great church organs in the United States, and therefore am familiar with them. The organ at St. Ignatius is the most complete of all in its mechanical accessories. It is admirably placed, so that it sends out its full volume all over the church and produces the finest effect. I scarcely took my fingers from the keys for three hours, I was so pleased with it.

Its action is electric. When its four banks of keys are coupled, its touch is no heavier than when only one manual is played. The voicing is superb and thoroughly artistic. Several of the reed stops were imported from France. I consider the instrument exceptionally fine. There are over eighty stops.

Musically, it is entirely worthy of the mechanical part. The specification is particularly well designed. It is modeled after

the great Columbian organ, which was such a success at Chicago. One feature is the open diapason, thirty-two foot, which has been made in California since the instrument was brought here. It is a remarkably effective stop. By one pressure of the pedal the entire resources of the organ can be operated.

The crescendo and decrescendo can be produced by the use of one pedal, and I found the effect startling. The soft-to-full organ and the reverse can be played without taking the hands off. By the adjustable combination pistons between the manuals, any combination of manual and pedal stops can be set and locked. Drawing a piston locks the combination and gives perfect control of the organ.

The voicing of the reeds is characteristic. Remarkably rapid repetitions of combinations can be made without robbing the organ of wind. The diapasons are very full and dignified. To sum it all up, it is one of the greatest and finest organs in the world."

"When the size and expense of this instrument are reckoned," says another account, "one marvels at the promptness of the builders in producing such a result in the short time that has elapsed since they received the order last March; the last three months having been devoted to putting it in place. This latter process was impeded by a change regarding its location. The old organ stood in the upper gallery; the new one was intended to replace it. But when it arrived here the discovery was made that it would almost seem to adhere to the ceiling, like an escaped toy balloon in a nursery, its height being so great. It was, therefore, wisely decided to cut away the upper gallery and set the organ in the lower, where it now reposes like a picture in a frame—the central glory of the west end of this splendid church.

The instrument weighs over 100,000 pounds. It was necessary, therefore, to rebuild the floor and strengthen it with numerous steel girders. It was necessary, also, to project the gallery front. All of which being accomplished, has resulted in the liberal accommodations for a very large choir in front of the instrument."

"St. Ignatius organ," says the same writer in another account, "contains eighty-five stops and five thousand three hundred and one pipes. In detail the stops and pipes are as follows:

The great organ	21 stops and	1,646	pipes.
Swell organ	20 stops and	1,377	pipes.
Choir organ	15 stops and	1,098	pipes.
Solo organ	8 stops and	488	pipes.
Echo organ	8 stops and	293	pipes.
Pedal organ	13 stops and	399	pipes.

Total: 85 stops and 5,301 pipes."

Such was the magnificent instrument which was to perpetuate through time the memory of the harmonies of a religious life of fifty years, in which the greatness of noble desires for the glory of God admirably blended with the minute observance of religious rule, for Father Varsi was as exact in the latter as remarkable in the former.

1897.

Hitherto the history of St. Ignatius has not lacked its difficulties, but they have been mainly those incident to the labor of historic research. The year 1897 presents one of another kind. The death of those who labored long and hard to build up church and college come in such rapid succession, with so little else to offset the gloom with brightness, that this page of history is little more than a series of mortuary notices, telling us that the old generation of pious, noble souls is passing; so that sadness of spirit can impart but little energy to the lagging pen.

The death of Father Benedict Piccardo in Santa Clara, on February 13th, was but the prelude to that of Father John Pinasco at Los Gatos on March 9th. The sickness contracted when vice-president at St. Ignatius had never left him, and when a new cold developed into pneumonia, nature's vitality had been so impaired that there was no resisting the destroyer, Death. Still, as often happens in such cases, the seriousness of the malady did not at first manifest itself, and when it did, life for Father Pinasco was only a matter of hours. He was born at Chiavari near Genoa, on June 11th, 1837, and entered the Society of

THE ORGAN

Jesus on December 19th, 1853. Among his fellow novices were Father Joseph Tardini, already a priest, and Angelo Affranchino then a youth of nineteen. Having completed the ordinary two years of novitiate, he studied another of literature at Massa Carrara, and, in 1856, was sent to Stonyhurst, England. Here he remained until 1859, studying English and finishing two years of philosophy. Coming to California, he taught in Santa Clara until 1867, completing meanwhile his third year of philosophy. He was then sent to Georgetown for theology; was ordained priest; and in 1871 returned to Santa Clara to take up his work in the classroom. On December 8th, 1876, he became, as we have seen, president of St. Ignatius; then, on July 10th, 1880, president of Santa Clara; again returning to the classroom in St. Ignatius in 1883. A year later, he became Master of Novices, and so remained until made president of Santa Clara, December 27th, 1888. Relieved of this office on July 31st, 1903, he became once more vice-president of St. Ignatius and remained in that office until the end of 1895, when he retired to Los Gatos to die a death worthy of his truly religious life. Father Pinaso was a man of gentle, lovable disposition and of much kindness of heart; though, underneath that gentleness, there was a firmness, which, if need be, soon made its presence felt. That he was thoroughly progressive is evidenced by the fact that he was president when the present College of St. Ignatius was planned and built, and was entirely in sympathy with the broad plans of Father Varsi. He was, at the same time, eminently prudent, and accustomed to decide matters of importance after calm, cool deliberation. His friends were many and warm, and his loss was much regretted by the members of the Californian Mission.

Only nine days elapsed after the calling away of Father Pinasco when Father Maraschi responded to the same dread summons. His health had been failing for some time, but in his case, as in that of Father Pinasco, death came far more rapidly than expected. Still it found the good Father fully prepared, and at about 6:45 A. M., on the 18th of the month, he quietly passed to a better life. On the afternoon of the same day, his body was borne to the Gentlemen's Sodality Chapel, and the scenes beheld at Father Buchard's death were once more repeated. If anything, the flow of people was greater; for Father Maraschi,

in his forty-three years of active life in San Francisco, had come into closer personal contact with thousands of people than Father Buchard. The latter was known for his zeal and eloquence, the former for his active charity. Late in the evening of the 19th, the body was removed to the church, where a dense crowd of people had gathered to gaze once again upon that familiar face and offer a prayer for the departed soul. On the 20th, the Office of the Dead was recited at 8:30 A. M., after which a low mass was celebrated by Rev. Father Frieden, and then the body was taken to Santa Clara for burial, the Southern Pacific R. R. Co. allowing the free use of a car for the purpose, thus repaying various acts of kindness received from the Father while he managed the affairs of the college.

"With impressive simplicity, without pomp of ceremony," says the account of his funeral, "a low mass of requiem was offered yesterday morning at 9:15 in St. Ignatius Church for the repose of the soul of the late Father Anthony Maraschi. . . .

It was the funeral of a member of the Jesuit Order. There was no sermon, no word of commendation for the dead, no recounting his deeds of sacrifice and acts of holy zeal. But deep in the hearts of the vast concourse that filled pews and aisles, and pressed against the sanctuary rail, the eulogy of that life was engraven in indelible characters.

Early in the morning, an almost continuous stream of people commenced moving along the line of Hayes Street toward St. Ignatius Church, growing more dense as accessions from the various avenues leading into that thoroughfare joined the main line.

The casket, with its folds of black broadcloth, handles and plates of silver, was a tribute of gratitude from the members of the Ladies' Sodality, of which for twenty years, Father Maraschi had been director. In the main aisle stood the casket. Upon it loving hands had placed date-palm fronds, bound into a double sheaf. They symbolized the triumphs and the honors of a life well spent. Near them was a laurel crown, typical of the victory of the soul over death, and its eternal reward in the life beyond the grave.

At the conclusion of the last prayers, the pall bearers, D. Kavanagh, W. Deeney, R. Drathman, E. Wheeler, F. Rup-

pert and J. Grisez, scholastics of the Society of Jesus, lifted the casket from the bier and carried it out through the divided lines of the priests and acolytes to the hearse awaiting its reception. As the casket and its bearers passed on, the crowds within and without the church pressed forward silent, reverential and eager to gaze upon the coffin that contained all that was human of the aged and honored priest.

As the casket rested in the hearse for a few minutes before the funeral procession moved off, there were those in the crowd who pressed forward to touch the coffin with handkerchief, prayer book, rosary or crucifix, all to be treasured as sacred mementoes of him whom some had known from very infancy.

At the Valencia Street Station, the pall bearers removed the casket from the hearse to the funeral car 'El Descanso,' placed at the service of the Jesuit Fathers for the occasion by the courtesy of the Southern Pacific Railroad Company through General Superintendent Filmore.

The remains were conveyed to Santa Clara on the noon train, and were taken to St. Claire's Church, where the lid of the casket was removed, in order that friends in Santa Clara might view the features of the dead priest for the last time.

At 1:30 o'clock the Fathers entered the church, surrounded the body, and the last prayers were said. At the grave the Absolution was pronounced by the president of Santa Clara College."

Father Anthony Maraschi was born at Oleggio, Diocese of Novara, Italy, on September 2nd, 1820, and entered the Society of Jesus on May 31st, 1841. In 1848, he came to Georgetown to complete his theology, and afterwards taught philosophy for some years in Baltimore. He arrived in San Francisco, as we have seen, on November 1st, 1854, and, what is remarkable in the life of a Jesuit, remained for forty-three years in the same place. At first an assistant at St. Francis, he was afterwards, for about half a year, assistant at St. Patrick's, until his own little Church of St. Ignatius lifted its head among the sand hills. From that time to his death, he attended, in great part, to the financial affairs of the institution. A man of much business capacity and foresight, he was never cast down by difficulties; a

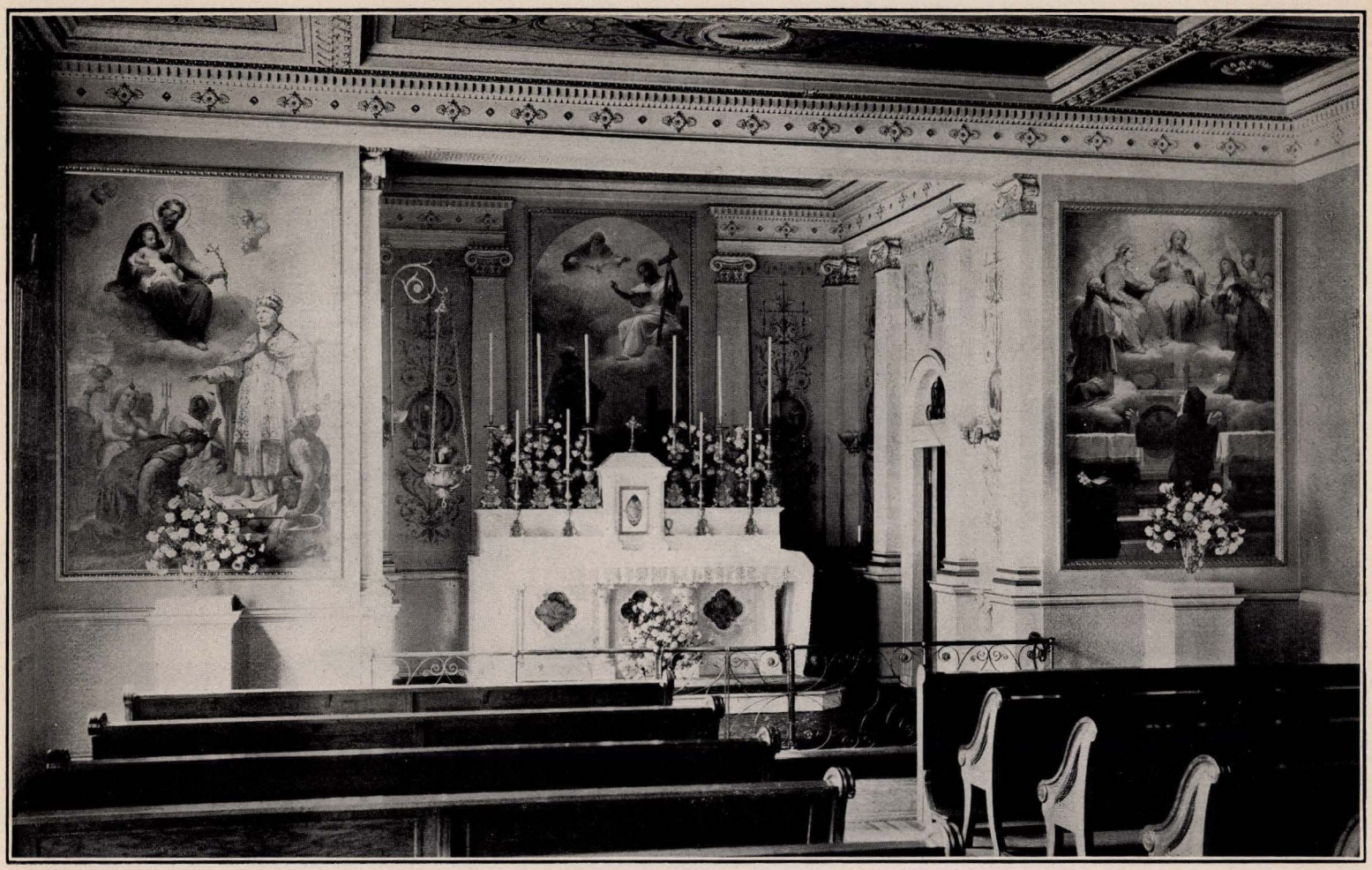
man of remarkable mortification and confidence in God, he knew where to place his trust.

Prominent business men of the city sought his advice in business matters, while the poor and ailing found in him equally a friend, for he was no discriminator of persons. Many believed that he could work miracles and begged his assistance in all manner of diseases; and, indeed, it seems certain that, whether in recompense of their faith or the merits of Father Maraschi, more than one special favor answered their requests. He was a man of action, not words; seemingly cold and distant, but, for all that, possessing a warm heart. He has every right to be considered the founder even of the present church and college, for it was the property on Market Street and the land near Richmond, both acquired through him, that supplied the funds to build St. Ignatius and to liquidate its debt. On the day following Father Maraschi's death, Father Vincent Testa was called from Santa Clara to replace him.

A month passed and Easter came, and Clarence Eddy was once more invited to preside at the organ. So great was the concourse of people at the High Mass, that the Ladies' Sodality Chapel was utilized for the public, and, through the open windows, a large number of people joined themselves to the worshipers in the aisles below, and listened with rapt attention to the marvelous strains called forth from the organ by Mr. Eddy.

Some ten days later, on the Wednesday following Easter week, the Gentlemen's Sodality gave a musical and dramatic entertainment to their many friends. The venture was so successful financially, and reflected so much credit upon the body, that a yearly drama was determined upon. The resolution has been faithfully adhered to, even at the cost of many sacrifices on the part of those who have participated in the plays, but sacrifices have seemed light which would further the interests of the Sodality. That the public has duly appreciated the efforts of the Sodalists has been shown again and again by crowded houses, even when, as in 1903, "Everyman" was given for two evenings, and in 1904, "Dante" was given for three.

On May 28th, 1897, the generosity of Mrs. Welch once more enabled Father Varsi to complete a work which he had much at heart, the adorning of the domestic chapel of the



FATHERS' CHAPEL

Fathers. The art of Mr. Moretti was again enlisted, plans were formed and submitted on August 13th, and, upon their approval, work was begun. A new tabernacle brought the altar into beautiful proportions, the sanctuary was enlarged, a new sacristy fitted up, solid benches of tastefully carved oak were supplied, and its walls and ceiling exquisitely frescoed.

In the early days of June, Mr. George P. Butler, S. J., was raised to the priesthood, and on the 6th he celebrated in the church his first mass. If it was a happy day for his parents, it was none the less so for St. Ignatius, his Alma Mater, who rejoiced in the thought that one more was added to the line already lengthening of the children whom she had given to the priestly order. He was the first of the pupils of the new college to be ordained in the church.

The catalogue of this year omits the elementary classes and reduces the preparatory classes from three to two. By the elimination of these classes there was naturally a diminution in numbers. It was hoped, however, that the raising of the standard of the college would more than compensate for any numerical loss.

The Missouri Province of the Society of Jesus kindly gave efficient help to California, when, in June, it lent Father Henry Moeller for some two months to preach and give retreats; and, in July, it sent Fathers Hugh Finnegan and Aloysius Van der Eerden to give missions in the archdiocese.

The new members of the faculty were Fathers George P. Butler; Dionysius Mahony, lately relieved of the presidency of the college in San José; and Mr. James Colligan, S. J. Of the former staff, Father Charles Pollano had gone to Los Gatos for his health, whither also had gone Mr. James Malone. Messrs. Joseph Lydon, James Hayes and Aloysius Ruth had departed for Santa Clara, and Mr. Octavius Villa, S. J., for St. Louis.

But we must turn back a little to May 10th, when death snatched away Father Nicholas Congiato at Los Gatos. Even from his early days in California, his health had been weak, and more than once had the cares of office been beyond his strength; yet, with wonderful recuperative powers, he had managed always to regain strength enough to labor, passing away at the ripe

age of eighty-one, sixty-two years of which he had lived as a Jesuit.

He was a native of Roague, Sardinia, where he was born on September 14th, 1816, at an early age becoming a pupil of the Jesuit College at Sassari. For two years he sought in vain his father's consent to his entrance into the Jesuit Order, but finally succeeded in obtaining it; so that, on May 15th, 1835, when not quite nineteen years old, he entered the Novitiate at Cagliari. After having studied his philosophy in Turin, he was made vice-president of the College of Nobles, and later filled the same position in the College of Freiburg. On November 13th, 1847, the Jesuits were expelled from this latter place, whereupon Mr. Congiato returned to Italy and commenced his study of theology. Owing to the troubled condition of the times, he was soon ordained priest, but was driven to America by the revolution of 1848. He completed his theology at Bardstown, Kentucky, and was at the same time Spiritual Father. Later he was also president of the college. In 1854, he left for the Pacific Coast, and arrived on December 8th, his appointment as Superior of California and Oregon dating from August 1st. The death of Father Nobili, March 1st, 1856, obliged him to take the burden of Santa Clara College upon his shoulders, though weak health soon obliged him to transfer the burden to those of Father Mengarini. Most of his succeeding history has been told in these pages. On January 24th, 1870, he was sent to San José as Superior of the residence and pastor of the congregation. While thus employed, he built the present beautiful Church of St. Joseph. In 1888, he ceased to be Superior and pastor, but remained laboring in San José for two years more. In 1890, broken in health, he retired to Los Gatos, spending his remaining years in the loving task of imparting a knowledge of the classics to the young Jesuits. He was a man of sound judgment and great firmness of character, and for about forty years of his life filled some office of superiorship. His self-sacrifice and spirit of prayer were remarkable, and his confidence in St. Joseph knew no limit.

With the beginning of the school year in August, the pupils had once more the benefit of a special professor of elocution. The modern languages, French, German, Italian and Spanish,

received also a new impetus, these branches being open gratuitously to all capable of profiting by them. About the same time it was deemed advisable to discontinue the Sunday-school for boys, which had been taught in the student's chapel. The churches of the city had multiplied, classes under able teachers had been organized in the various parishes, the need that had called into existence the Sunday-school of St. Ignatius had ceased, and hence, as in similar cases, the Fathers were only too happy to leave the field to others.

On August 12th, Father Charles Messea, so long connected with St. Ignatius, passed to a better life. The infirmities which in March, 1891, had obliged him to seek relief in Santa Clara, had never left him, and here, having edified all by his patience in suffering, he peacefully yielded his soul into the hands of his Creator.

The mission of Fathers Finnigan and Van der Eerden, which was eminently successful, aptly completes the items of interest of 1897. It began on September 12th with a week for women, followed by a week for men. The church was packed the whole time with an appreciative audience, and many a wandering soul was brought back to a life more consonant with Christian principles.

1898.

In January, a monthly publication, called the *St. Ignatius Church and College Calendar,* began to be edited by Father Dionysius Mahony, its author's name being ample guarantee of the solidity and beauty of its contents. In its first issue we find mention of the "League of Study."

"Under this name," it says, "the League of the Sacred Heart had been adapted to the special conditions of young people who are receiving their education. It has been established in the college for some time, and the students take great interest in its workings, from which they receive no little help in their studies. The first conferring of decorations for the term '97-98 took place in the college chapel on December 17th. Rev. Father Frieden, president of the college, officiated. After the usual league devotions and an appropriate discourse by Father Frieden, the decorations were blessed. Those who were to

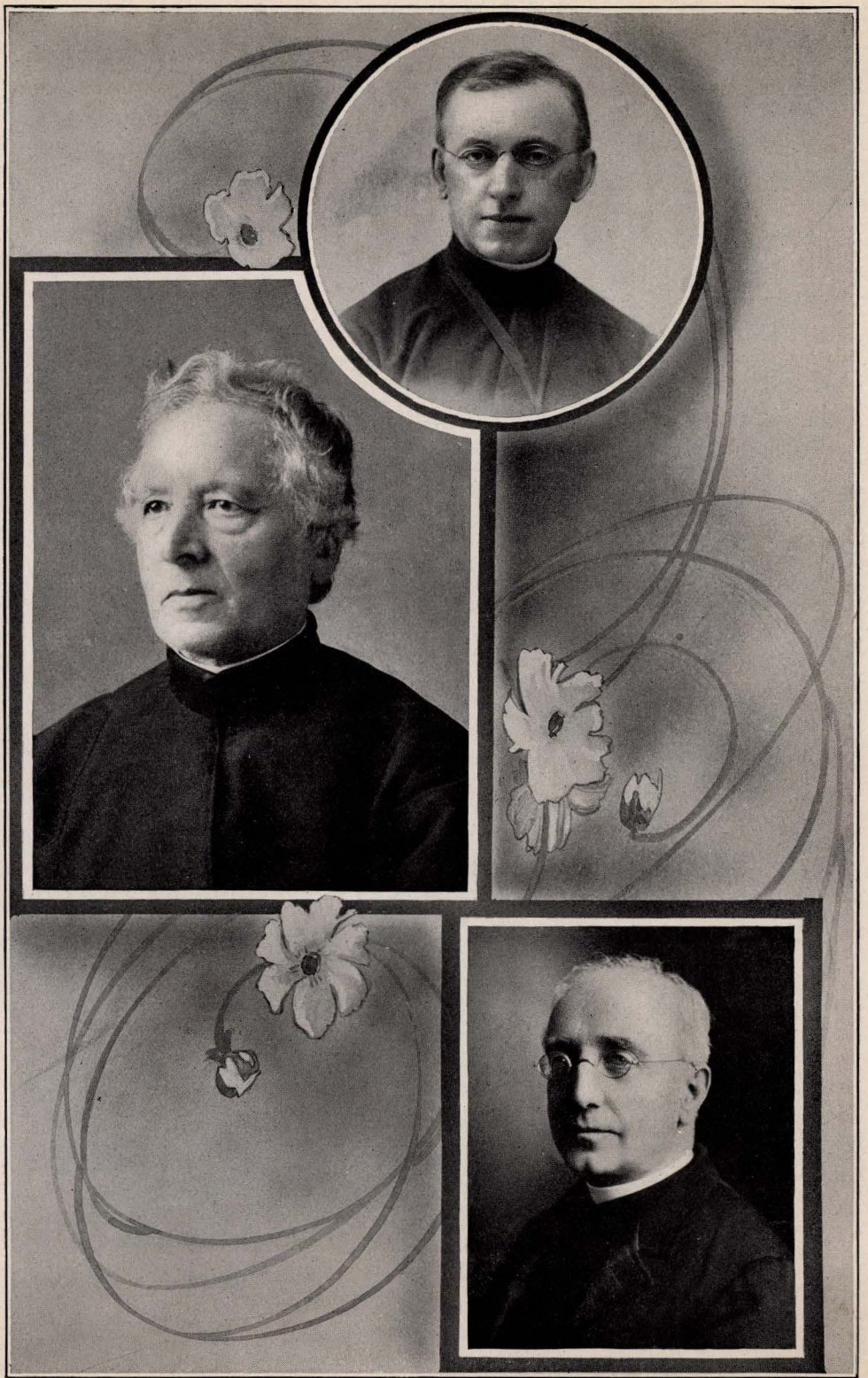
receive them rose in their places, and made the promise never to join Freemasonry or any other secret society. The decorations were then distributed. Seventy-five students received the first decoration; nineteen received the second; sixteen received the third, and twenty-four received the fourth. Among them were fifteen promoters. The decorations carry with them the right to the papal blessing and a plenary indulgence on the day of reception and at the hour of death. Those who gain the last decoration at the end of their college career, gain the same privileges for their parents, and brothers, and sisters. The touching service was concluded with Solemn Benediction. The college orchestra and the college choir furnished the music. Father Woods, the director of the League, deserves praise for the zeal displayed in making this form of devotion so popular among the students."

On January 27th, a peaceful death in Santa Clara, closed the life of Father Michael Shallo who, chiefly in the later Seventies and early Eighties, rendered valuable services to St. Ignatius. He was born in Dublin, Ireland, on September 13th, 1853, and passed his early years under the watchful care of the Carmelite Fathers at Clondalkin. On September 14th, 1872, he became a Jesuit at Milltown Park, Dublin, and two years later passed over to Roehampton, W. London, England. He came to California in 1876, and in 1877 began his course of teaching in St. Ignatius. Of refined literary taste he was much admired by his pupils.

In 1882, he left for Woodstock, Md., to finish his course of philosophy and enter upon his theology. Returning to California in 1887, he spent most of his remaining years as professor of philosophy and Spiritual Father of the students in Santa Clara. His death was much regretted by all who knew him, for his talents, cultivated by extensive reading, were much above the ordinary, and in personal magnetism he was equaled by few.

In March, the Philhistorian Debating Society, under the direction of Father Mahony, gave a public entertainment.

"A very large audience," we are told, "assembled in the college hall to listen to the debate, 'Resolved, That the Annexation of Hawaii is Just and Expedient.' This was the first public appearance of the society in many years, but the literary finish



FATHER TELESPHORUS DEMASINI, S. J.

FATHER JOSEPH NERI, S. J.
FATHER ALOYSIUS BRUNENGO, S. J.

of the different speeches which went to form the programme, showed that the members have been laboring to perfect themselves. This it was which enabled them to bear themselves like veterans. . . . The success of this entertainment should encourage the members of the Debating Society to appear oftener before the public."

The May of 1898 was doubly dear to the congregation and friends of St. Ignatius, for not only were there the ordinary tender associations that cluster around this, the sweetest month of the year, but there were those also that are associated with the happiness of an old and esteemed friend; on the 8th of the month, Father Telesphorus Demasini celebrated the Golden Jubilee of his priesthood. He was Celebrant at Solemn High Mass, and, in the afternoon, was the honored guest of the Gentlemen's and Ladies' Sodalities. A substantial purse was presented during the entertainment. The Students' reception was given on the morning following.

"A largely attended meeting of the Committee of the Gentlemen's Sodality was held at its library on Friday evening," says an account printed early in May, "to make arrangements for the Golden Jubilee of Father Demasini. James R. Kelly, who occupied the chair, spoke of the genial manners of Father Demasini, and also of his unselfishness, and of the great amount of good that he has done during his active career. A resolution was passed, and a circular was addressed by John F. Fitzpatrick, calling on all the graduates of Santa Clara and St. Ignatius Colleges to participate with the Ladies' and Gentlemen's Sodalities in giving Father Demasini a fitting reception and testimonial.

A deputation from the Ladies' Sodality expressed the wish to co-operate with the Gentlemen's Sodality and graduates, a desire which was willingly accepted."

"Rev. Father Telesphorus Demasini, of the Society of Jesus," says another account, "celebrated yesterday the fiftieth anniversary of his ordination. There was nothing that the highest respect and tenderest friendship of the clergy and laity could suggest that was not done to honor Father Demasini for the signal distinction attained both in years and good works. The

best of health and spirits, despite his seventy-five years, speak for him many more useful days.

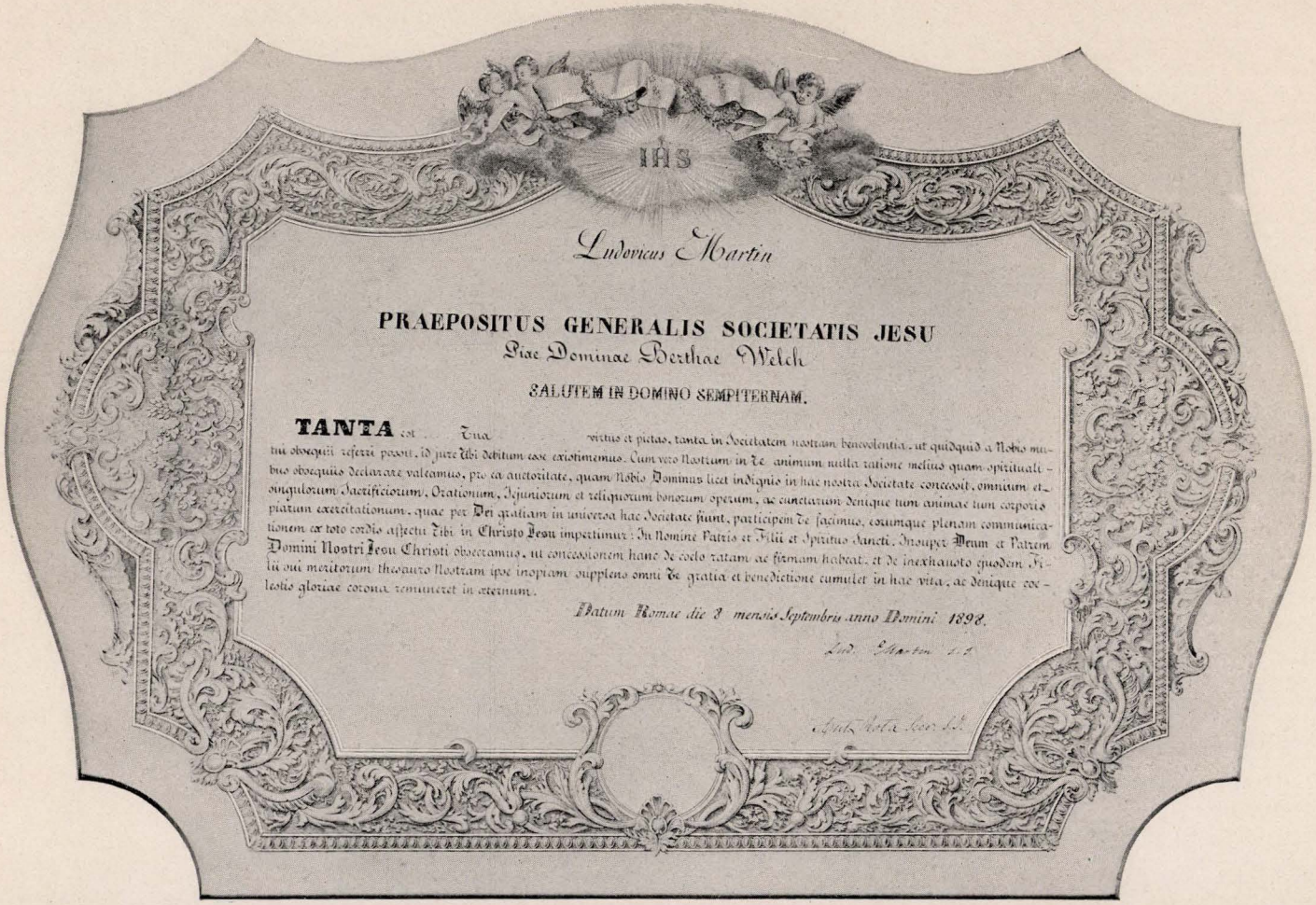
Father Demasini is essentially a teacher. For the many years that he has been in California, he has, besides ministering to those who sought his spiritual comfort, and performing the duties of his calling generally, occupied the chair of philosophy in Santa Clara and St. Ignatius Colleges.

The Golden Jubilee commenced with the Solemn High Mass at 10:30 o'clock, at which Father Demasini was Celebrant. Reverend Father Frieden, Superior of the Order in California, preached a sermon appropriate to the occasion, accentuating the peace and the comfort which come in the closing days of a life which has been filled with work, and study, and good deeds.

At the entertainment and reception held in the college hall, the congratulatory address was made by James R. Kelly, Esq., who, speaking for all, formulated an expression of regard and good wishes for the return of many happy, useful years. During the course of this felicitous address, as one who had known Father Demasini every day, since the coming of the Father to California in 1868, Mr. Kelly spoke of the blessing that the Father had been to all who had received his ministrations, and to the thousands of young men who had been under his tutelage."

The changes in the faculty this year were less numerous than usual. Messrs. Cornelius Buckley, Thomas Hogan, John Hayes, and James Colligan, S. J., left for St. Ignatius Mission, Montana. Three Fathers were added to the community—Father John Forhan, who had come from Canada; Father Richard Bell, returned from Rome; and Father Oswald Miller, of Buffalo. Mr. Joseph Miller, S. J., had also come from Buffalo for his health; and Mr. Patrick Ryan, S. J., had been lent by the Mission of New Orleans to assist in the college.

Up to the August of the present year, the college hall had remained in the simple, though tasteful, plainness which it had received when first built. On August 12th, however, a generosity which seemed bent on adding a new joy each year to Father Varsi's life in enabling him to see his work perfected in detail, put it into his power to add new beauty to the hall. The same delicate taste in color, and panel, and fresco, that had been



IHS

Ludovicus Martin

PRAEPOSITUS GENERALIS SOCIETATIS JESU

Piae Dominae Berthae Welch

SALUTEM IN DOMINO SEMPITERNAM.

TANTA est Tua virtus et pietas, tanta in Societatem nostram benevolentia, ut quidquid a Nobis mutui obsequii referri possit, id jure Tibi debitum esse existimemus. Cum vero Nostrum in Te animum nulla ratione melius quam spiritualibus obsequiis declarare valeamus, pro ea auctoritate, quam Nobis Dominus licet indignis in hac nostra Societate concessit, omnium et singulorum Sacrificiorum, Orationum, Jejuniorum et reliquorum bonorum operum, ac cunctarum denique tum animae tum corporis piarum exercitationum, quae per Dei gratiam in universa hac Societate fiunt, participem Te facimus, eamque plenam communicationem ex toto cordis affectu Tibi in Christo Jesu impertimur: In Nomine Patris et Filii et Spiritus Sancti. Insuper Deum et Patrem Domini Nostri Jesu Christi obsecramus, ut concessionem hanc de coelo ratam ac firmam habeat, et de inexhausto quodam Filii sui meritorum thesauro Nostram ipse inopiam suppleto omni Te gratia et benedictione cumulet in hac vita, ac denique coelestis gloriae corona remuneret in aeternum.

Datum Romae die 3 mensis Septembris anno Domini 1898.

Lud. Martin S.J.

Aug. Rota Secr. S.J.

DIPLOMA GIVEN TO MRS. BERTHA WELCH

exercised in the adornment of church and chapel, was again employed and with equally happy results. On October 19th, at a public specimen of elocution given by the pupils, people admired for the first time the new wonders of the artist's brush.

To requite benefactions, which had placed St. Ignatius under so great a debt of obligation, Rev. Father Frieden made appeal to the Father General of the Society of Jesus, asking a favor granted to few, viz: that Mrs. Welch should be admitted to a share in all the good works performed by the Jesuit Order. His Paternity, by a letter of September 8th, graciously acceded to the request:

"*Louis Martin, Superior General of the Society of Jesus, sends to the esteemed Lady, Mrs. Bertha Welch, eternal greeting in the Lord.*

Such is your virtue and piety, Madam—such your generosity towards our Society—that we consider in justice due you whatever return we can make. And since in no way can we better show our regard for you than by spiritual favors, we, by that authority which, although unworthy, the Lord has given us in this Society, constitute you a sharer in all and each of the Holy Sacrifices, prayers, fasts and other good works—in a word, in all the pious exercises of soul and body which, by God's grace, are performed throughout the whole Society; and, with all the affection of our heart, we grant you in Christ Jesus a full participation in them, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Moreover, we beg of God and the Father of our Lord Jesus Christ, that He, from heaven, may ratify and confirm this our grant, and that out of the inexhaustible treasury of the merits of His Son supplying for our poverty, He may shower every grace and blessing on you in this life, and with the crown of heavenly glory reward you forever!

LOUIS MARTIN, S. J.,
Ant. Rota, Sec.

Given at Rome, Sept. 8th, 1898."

1899.

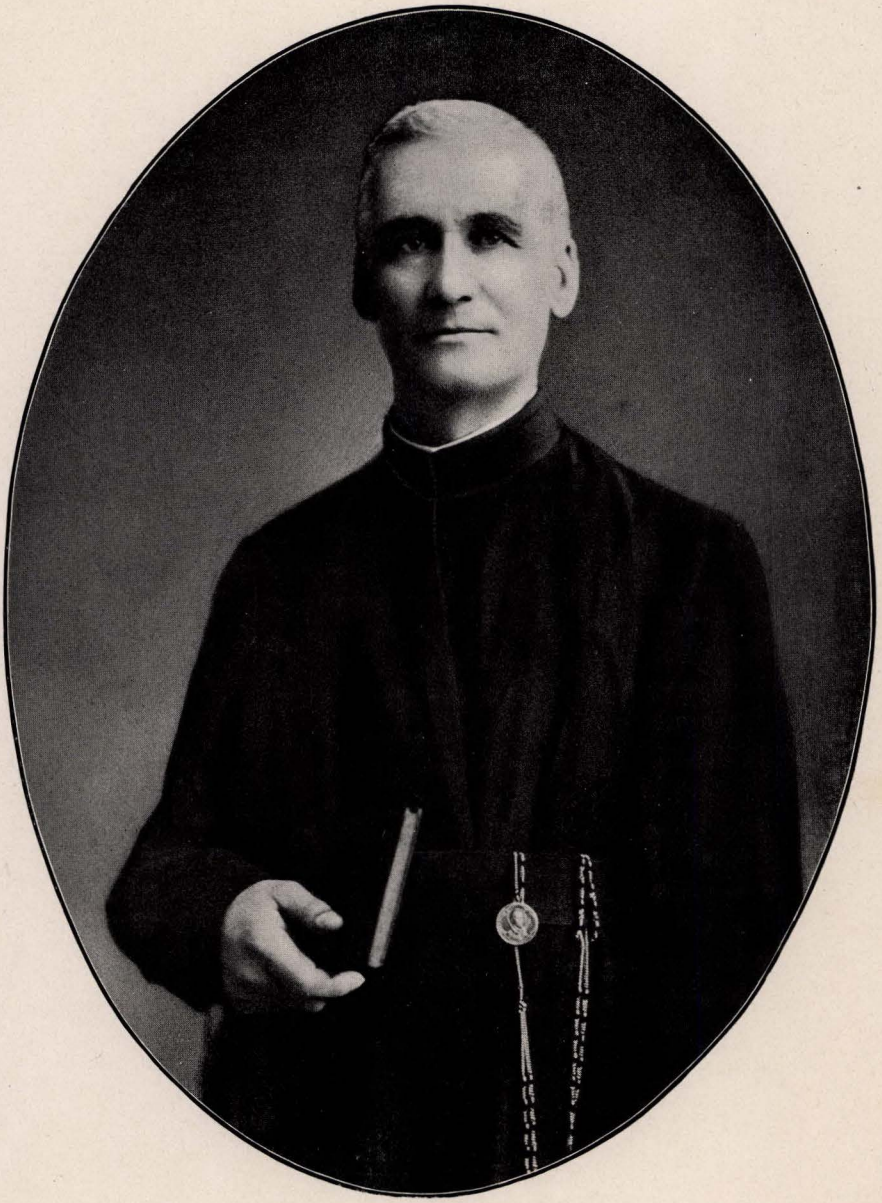
On February 27th, 1899, Rev. Father Frieden left for Turin on business connected with the Californian Mission, and, before departing, appointed Father Calzia to replace him in his absence.

While he was away, Father Celestine Galliano, whose many deeds of kindness to the poor, and sick, and the outcast, called down many a benediction on his head, went to receive the reward of a virtuous life. Three years of constant suffering had worn him to a skeleton, but, in spite of his infirmities, he had continued to say mass up to the close of March. The end came peacefully, and strengthened by the Sacraments of the Church, he passed away on April 12th. His apostolate had been a silent but a fruitful one. Between the years 1880 and 1896 he had baptized one hundred and fifty infants in the hospital, and by his zeal received three hundred and forty-nine adults into the Church. He has left us a list indicating many of the forms of religion to which these converts belonged: Calvinists, 2; Campbellites, 10; Baptists, 10; Episcopalians, 45; Jews, 2; Greek Schismatic, 1; Methodists, 28; Lutherans, 37; Presbyterians, 31; Quakers, 2; Salvationist, 1; Unitarians, 4; Universalists, 19; others, 157. His body was removed to the church on the evening of the 13th, when the Office of the Dead was recited for the repose of his soul. The mass was said on the following morning, and the remains were then taken to Santa Clara for burial.

A month later, May 13th, Reverend Father Frieden arrived in San Francisco from his trip to Europe, and, four days afterwards, the Sodalities gave him a reception in the college hall. The meeting was most pleasant on both sides. He was pleased to be back with those whom during the preceding year he had made his friends, and they were glad to welcome back one who had ever taken a deep interest in their organizations.

Father John P. Frieden was born in the Grand Duchy of Luxemburg on November 18th, 1844. After a preliminary education in the local schools of his district he entered the Normal School of the city of Luxemburg, and, having graduated in 1862, spent some years in teaching. With mind thus prepared for higher studies, he entered upon a college course in the same city, and in due time completed it. Attracted by a life of study, yet wishing to consecrate all to God, he determined to enter the Society of Jesus.

That the offering might be more complete he left home, and on February 24th, 1869, became a Jesuit novice in Missouri.



FATHER JOHN P. FRIEDEN, S. J.

From 1871 to 1874 he taught in the St. Louis University, then studied philosophy and theology in Woodstock, Maryland, being ordained by Cardinal, at that time Archbishop Gibbons, on April 3rd, 1880. Completing his course in 1881, he was stationed at Detroit College for three years as Prefect of Studies and Discipline, teaching philosophy during one of the years. In July, 1885, he became President of Detroit College, and on January 27th, 1889, Provincial of the Missouri Province, his jurisdiction comprising the Western States of the Union. On being relieved of this latter charge, he was employed at Florissant in the training of his Jesuit brethren until appointed President of St. Ignatius College and Superior of the Californian Mission; offices which he fills at the college's Golden Jubilee.

About the time of Father Frieden's return from Italy, the fact became known that a bequest of $100,000 had been made the Fathers in the will of Mrs. Annie Donohue, widow of Peter Donohue, and had been refused by them.

"It is not every day," says a daily paper of the time, "that people can be found with courage enough to refuse a legacy of $100,000; no matter how arduous the conditions attached. Still there are some in this city, the trustees of St. Ignatius College being among the number. Under the will of the late Mrs. Annie Donohue, widow of Peter Donohue, there was left to them the sum of $100,000, to be used in the founding and supporting for the benefit of Catholic young men, a library to be called, in memory of her husband, the 'Donohue Library.' "

The reasons for the Fathers' disinclination to accept the legacy are well set forth in the following letter of Rev. Father Frieden:

"ST. IGNATIUS COLLEGE,
SAN FRANCISCO, May 20th, 1899.

The Editor of the Examiner,
Dear Sir:

As the public has learned through the daily press that the late Mrs. Donohue bequeathed $100,000 to St. Ignatius College, in trust, to provide a free library for the Catholic young men of San Francisco, and that the trustees of the college have

refused the trust, I beg to be allowed to state the reasons of this refusal.

According to the will, the trustees were, for this sum, to furnish a site, to put up a suitable building, to equip a library, and either themselves to provide for its support, or else to form a society for this purpose.

Struggling as we are here for bare existence, it is clear that we could not take upon our shoulders the additional burden of the support of such a library, even supposing that it could have been established for the sum bequeathed.

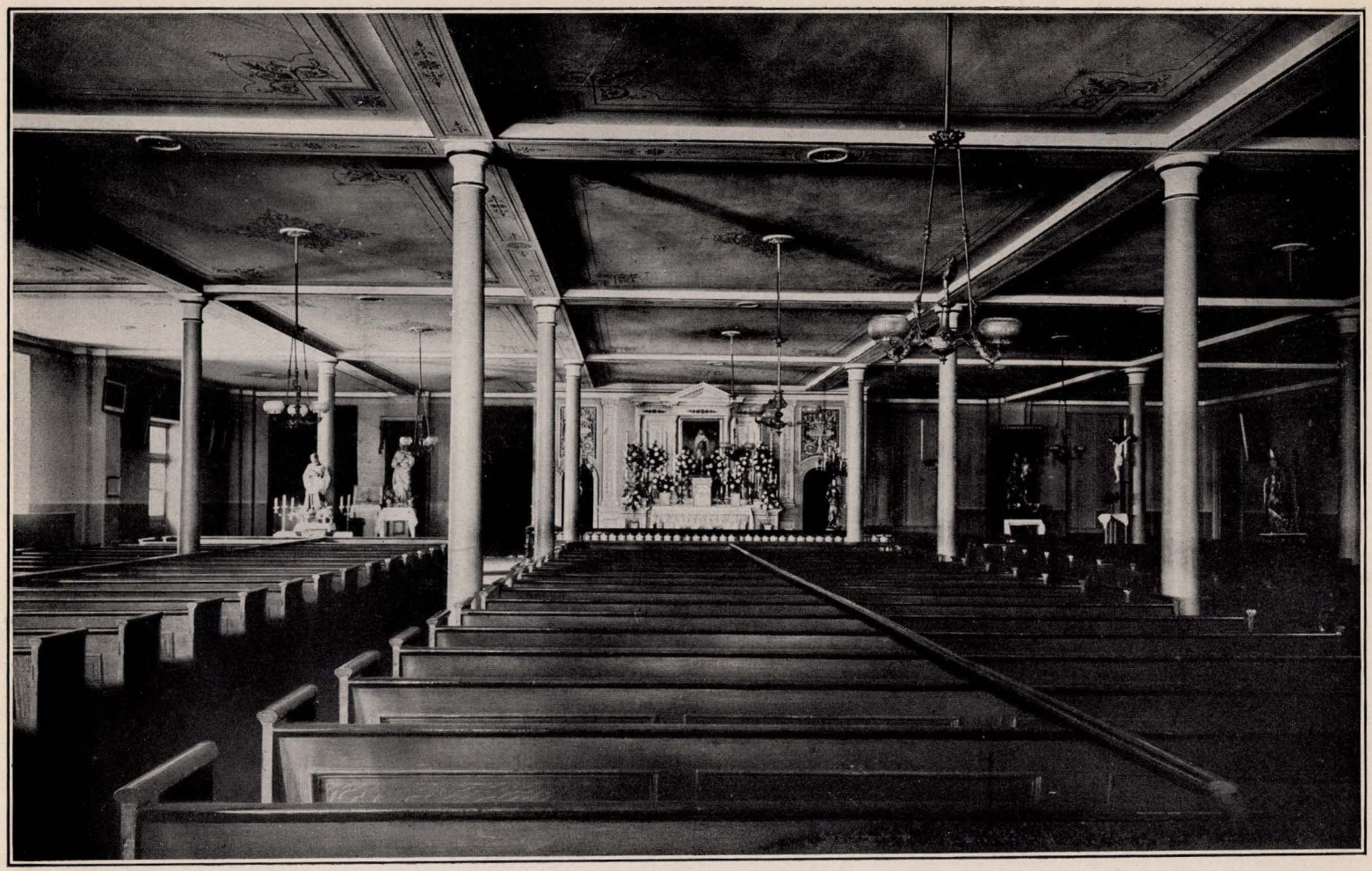
The alternative of forming a society for its maintenance seemed equally impossible. To such a society the testatrix bequeathed $5,000. We should, therefore, have had to solicit further subscriptions to a considerable amount, in order to obtain a capital of which the income would be sufficient to defray the expenses of the library. This would be to divert the funds necessary for the support of our own long-established work to a new one, which, though most excellent in itself, could not have such claims upon our care.

We deeply regret that the condition of our affairs forbade us to undertake the charge so closely connected with the work of education in which we are engaged; and hear, with unfeigned satisfaction, that Mrs. Donohue's benevolent intentions are not likely to be frustrated, but that the Most Reverend Archbishop will, in all probability, assume the trust.

Yours respectfully,

J. P. FRIEDEN, S. J.,
President of the Board of Trustees
of St. Ignatius College."

The idea of a Catholic library for San Francisco was warmly advocated as early as 1874 and 1875, and various efforts at the time were made to give the library existence. It was to have been a "Catholic Hall and Free Public Library," and the *Monitor* of May 2nd, 1874, reports the plan as in the hands of a committee. On December 4th, the gentlemen interested in the St. Patrick's Hall and Library Association met in Irish-American Hall. It was proposed to erect a building to cost $150,000. Association members were to have the free use of



STUDENTS' CHAPEL

the hall. The public might use the library, but members alone would be allowed to take out books. The hall was to be free for all Catholic meetings that were held directly under the auspices of His Grace, the Most Reverend Archbishop, and to all Catholic asylums for fairs, etc.

A fuller study of the subject convinced these gentlemen that even $150,000 were not enough, and hence, on February 7th, 1875, we find that the sum estimated is put at $250,000; *i. e.*, $100,000 for the building; $50,000 for the lot, and $100,000 for the books. There were to be 10,000 shares of association stock, purchasable at $25 a share. The moving spirit of the enterprise was Father William Gleeson of Oakland, and he was able to report that 485 shares of stock had been taken and $4,625 raised. The project seems to have rested here. On April 15th, ill health obliged Father Gleeson to take a trip to Ireland. He returned in early December, but we hear no more of hall and library.

The Fathers in the present case could not have done otherwise than they did. Had they accepted the trust and delayed to carry out its provisions, people would have asked, "What are the Fathers doing with the money?" Had they carried out the wishes of the donor, and, owing to scarcity of funds, given poor service in the library, people would have grumbled that the $100,000 had been poorly spent. A hundred thousand dollars were not sufficient to ensure a proper building, books and service; the Fathers were still heavily in debt, and could not reasonably be expected to assume new burdens; hence, the only honorable course was to decline the trust, and this they did. His Grace, the Most Reverend Archbishop, kindly assumed the obligation, hoping, in time, to bring the affair to a successful issue.

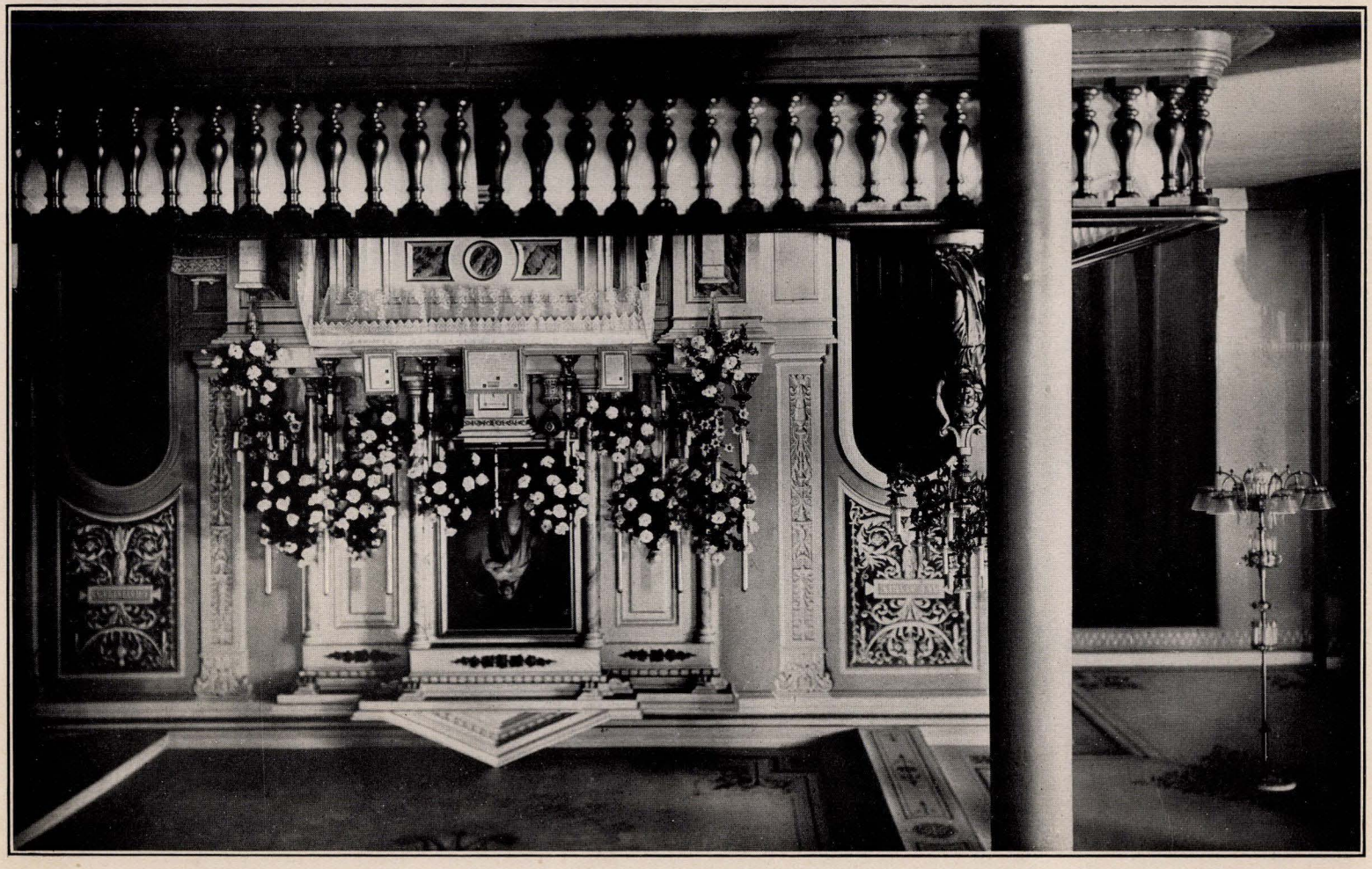
The new members of the faculty this year were Father William Culligan and Messrs. Henry Fleuren, Thomas Galvin and Joseph Morton, S. J. Father Theodore Sebastiani had come to St. Ignatius on account of his health. Father John Forhan had become Spiritual Father of the students of Santa Clara; Father George Butler was in Florissant, Missouri; Mr. James Morrissey, S. J., at Gonzaga College, Spokane.

On September 10th, Father Calzia began a retreat for the members of the Ladies' Sodality. The exercises were held in the students' chapel, the capacity of which, at night, was taxed

to the utmost, seven hundred members attending. Even the mass in the morning, at six o'clock, had an attendance of from two to three hundred persons, an excellent index both of the zeal of the director and the correspondence of the Sodalists. God alone can measure the benefits to religion arising from the presence of so many devoted Christian souls in the Catholic households of the city. Father Frieden was unable to attend the closing of the retreat, for business called him on the 16th of the month to Spokane, and he returned to St. Ignatius only on the 25th.

Shortly after, the Ladies' Sodality began the decoration of the students' chapel, which its members were now using as their own. For several years back, the old chapel had ceased to be used, owing to the rapid increase of the Sodality under Father Calzia. On April 18th, 1897, he had received seventy-five postulants as members; on May 30th, sixty more; so that by June 27th, 1897, the chapel was too crowded, and hence it was proposed to divide the Sodality. As this proposition did not meet with favor, the exhibition hall of the college was used, and here again, on December 12th, one hundred new members gave increased life and vigor to the organization. But, while the hall supplied the pressing need of room, it lacked the sacred associations so dear to the Sodality, and hence the officers and members gladly accepted the use of the students' chapel, and set about its decoration. The daily mass of the college, therefore, was said in the main church, the students occupying the pews in front of St. Joseph's altar. As this could not be done on Sundays by the Students' Sodalities, they met in the chapel formerly used by the ladies.

The main reason, as we have seen, why the Fathers had declined to accept the Donohue bequest, had been the heavy debt that still pressed upon them. In the hope that ordinary sources of revenue would enable them to bear this debt, they had dissolved the Ignatian Society as soon as the old property on Market Street had been disposed of, and had afterwards discontinued tuition fees in the college, though under considerable expense in the matter of salaries paid the secular professors. A more careful examination of finances, combined with experience, proved, however, that they must abandon such hope. The debt



was increasing and hence, on October 5th, much to their regret, they were compelled to re-establish the Ignatian Society and appeal to their friends. We are happy to say that the response was noble and loyal. The Ignatian Society more than paid the interest, and private donations, mainly in response to a personal appeal of Father Varsi, considerably diminished the principal. With such support the outlook became more and more encouraging.

1900

The closing of the century brought with it more than its measure of gloom to St. Ignatius. In early February, death carried off from mourning friends and family, Mrs. Alice Phelan, an esteemed friend of the institution. The funeral took place from the church on the 8th of the month. The mass was said by Rev. Father Frieden. The large attendance told of the popularity of this truly Christian lady, and a crowded sanctuary bespoke the esteem of the clergy.

In May, the Apostolic Delegate, Archbishop Martinelli, paid a visit to our city, and on the 22nd of the month called on the Fathers at the college. The occupations of a hurried visit did not permit of a reception, much to the regret of the college authorities.

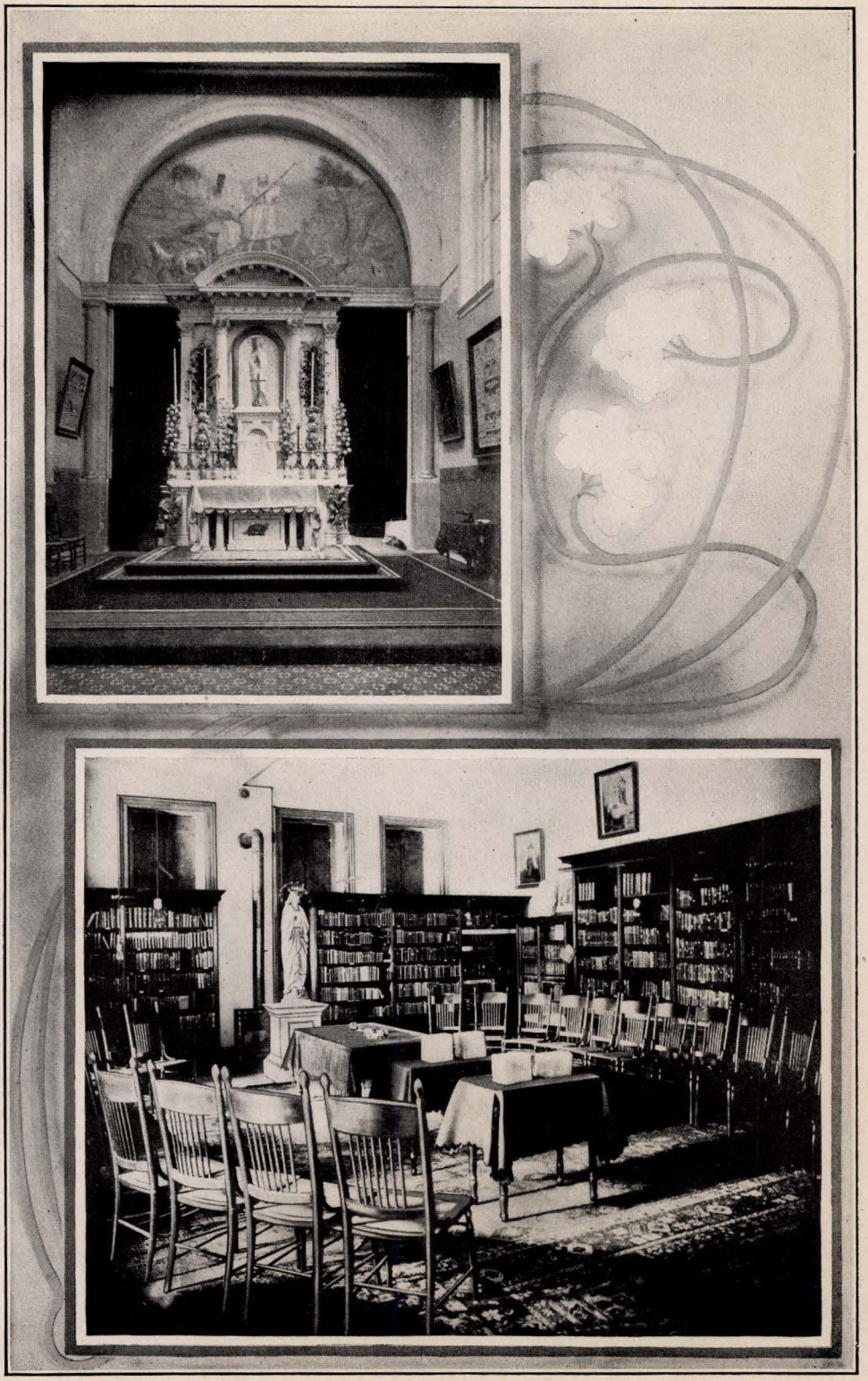
During vacation, Father Henry Woods replaced Father Edward Allen as vice-president of the college, and Father George Butler likewise replaced him as prefect of discipline. Father John Forhan was back from Santa Clara, and Fathers Joseph Mulligan and Joseph Landry with Messrs. Frederick Ruppert and Anthony Villa, S. J., became members of the faculty. Father Allen devoted himself to the ministry. Messrs. Charles Carroll and Joseph Morton, S. J., left for Spokane.

The month of July called two away to a better life, Father Theodore Sebastiani on the 18th, and Father Paul Raffo on the 27th. The former was forty-one years of age, and had spent twenty-three as a Jesuit; the latter was eighty, and had been a Jesuit sixty-one. Father Sebastiani belonged to the Missouri Province and came to California when consumption had so fastened upon his system that he seemed to be in the last stages of the dread disease. Still with his indomitable

courage and remarkable patience, for Father Sebastiani was of noted sweetness of character, he managed to survive for about a year and a half. This cheerfulness of disposition remained with him to the last, and he passed peacefully to the rest of the just.

Father Paul Raffo, a man of great talent and deep learning, was esteemed by all who came in contact with him as an excellent religious. He was born in Genoa, Italy, on July 19th, 1821, and became a Jesuit on October 27th, 1839. After finishing his preparatory studies, he taught rhetoric in various Jesuit colleges. We find him in 1851, in Laval in his 3rd year of theology. Having been ordained priest and having finished his theological course, he was sent the following year to St. Beuno's, Wales, and was made professor of Scripture and of Hebrew. In 1854, he was called to France for his third probation, which he made at Notre Dame de Liesse. Another year was spent at Laval; then another at St. Beuno's, followed by two in London in the ministry; so that it was not until 1859 that he came to California. For a year he was Master of Novices in Santa Clara; then for a year assistant pastor at St. Ignatius; next he spent two years laboring in San José. Ten years followed at St. Ignatius, during one of which he was Minister, and during several of which he taught mathematics and directed the Sodality of the Sacred Heart. In 1873, he was transferred to Santa Clara where he labored as parish priest for five years and as assistant for another year, until, in 1879, we find him in Reno. In 1880, he was again in San Francisco and worked zealously for souls until his death. His straightforward, upright character endeared him to all, for he was no respecter of persons; and while never forward in obtruding an opinion, he candidly stated his opinion just as he had it, whenever he was asked. He was of remarkable fertility of thought, so that he sometimes prepared a sermon and when the time for preaching came, put it entirely aside, and delivered one made up on the spur of the moment and on a totally different text.

One might have thought that with these trophies, death would, for this year at least, be satisfied; but such, alas! was not to be the case. On November 27th, Father Aloysius Varsi



ALTAR OF FORMER CHAPEL OF THE LADIES' SODALITY
LADIES' SODALITY LIBRARY

received from it the dread summons, and calmly obeyed. He had been ailing for some time, and the strain that for so many years had been on his heart, told more and more as age advanced. It was no secret to him that the end was near, but the end was only rest for one who had so lived that he was not afraid to die. About 3 o'clock in the afternoon he received the last sacraments, and then begged pardon of those around if in any thing he had ever given offense; after which, with a smile upon his face, he bade them a last farewell and quietly awaited the end, which came two hours later. On the following afternoon, the body was taken to the Gentlemen's Sodality Chapel, and remained there until Thursday evening. The remains were then removed to the church, and the Office for the Dead recited. Next morning, the mass was celebrated by Rev. Father Frieden in the presence of His Grace, the Most Reverend Archbishop, and a numerous body of the clergy. Interment was in Santa Clara, with those who had so zealously labored with him and were already at rest.

Father Aloysius Varsi was born at Cagliari, in Sardinia, March 9th, 1830, and was educated at the College of St. Theresa in that city. On May 2nd, 1845, he entered the Society of Jesus, and after the usual novitiate and preparatory studies, he was sent in 1850 to Namur, Belgium, to devote himself to philosophy. In 1852, he proceeded to Paris for a special course in physics and higher mathematics, for his more than ordinary talent was duly appreciated, and, two years later, he was appointed to teach these branches at Brugelette. A year spent here was the forerunner to three spent at Laval. Here in the chapel of the episcopal residence, on July 6th, 1856, he received sub-deaconship from His Lordship, Casimir Alexius J. Wicart, Bishop of the diocese. On the 13th of the month, and in the same place, he was made deacon; and a week later, he received the priesthood in the chapel of the Ladies of the Sacred Heart in Laval. His ordination was doubtless due to the troubles of the times, for we find him studying his theology in Louvain from 1857 to 1860. Thence he came to Boston to complete his course. In 1862, he began his year of third probation in Frederick, Maryland, after

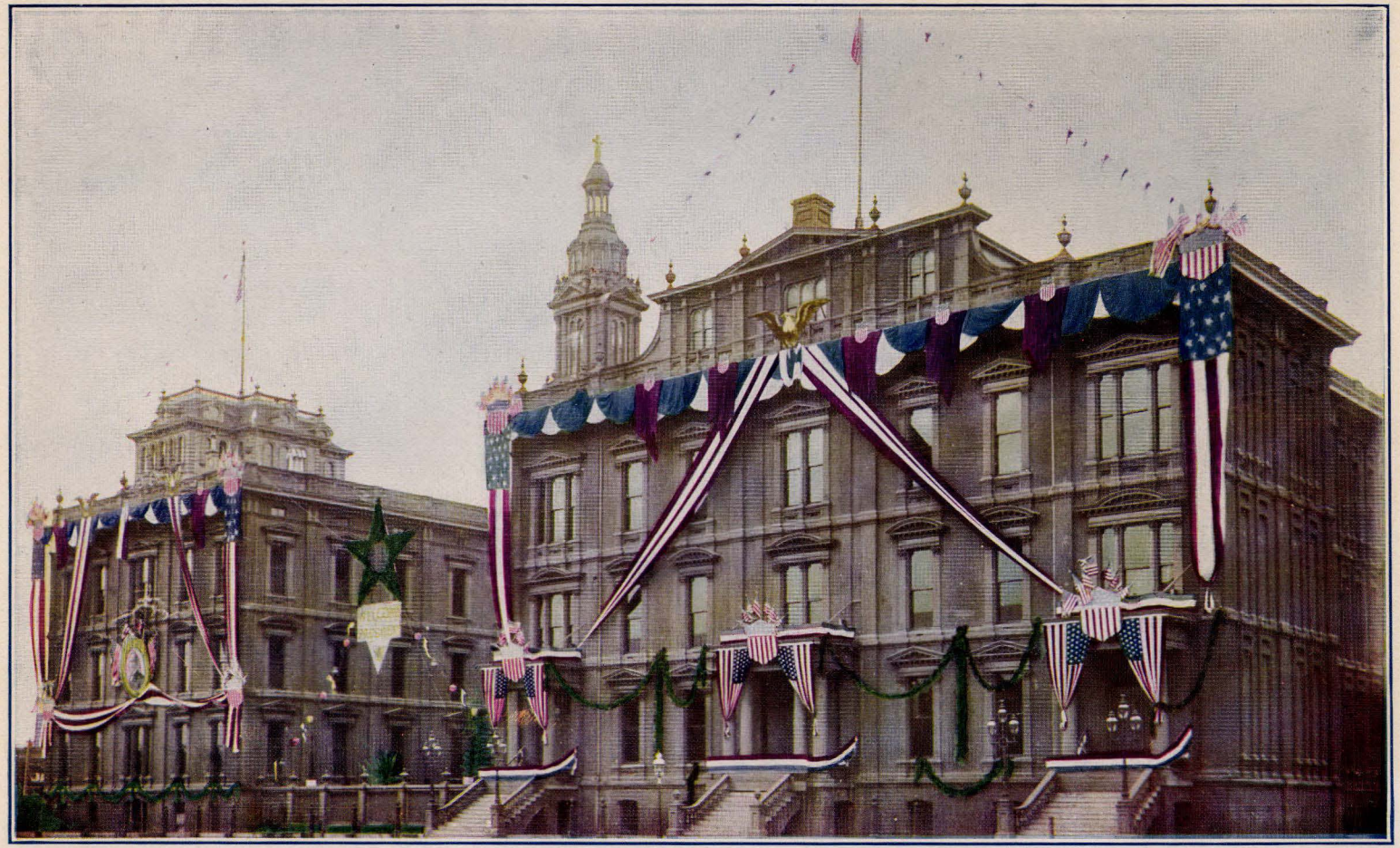
which he taught physics and chemistry for a year in Boston, then for a year in Georgetown, and in 1865 came to California. Again professor of the sciences at Santa Clara, he became president of the college on January 6th, 1868, and continued in office until December 26th, 1876. During his incumbency he devoted all his energies to the bettering of the college, and built, for the accommodation of the larger students, the Dormitory and Theater building. When released from the presidency he came, as we have seen, to San Francisco, and on October 2nd, 1877, became Superior of the Mission. The History of St. Ignatius College from that time is, in great part, the history of Father Varsi. He was a great man in every sense of the word. A tall commanding presence admirably suited a large mind and a larger heart. He had no need to seek to make an impression, the very simplicity of his manners bringing out into more striking relief the real greatness with which Nature and Grace had gifted him.

His rare prudence made him a favorite counselor with his friends and one never felt embarrassed in his presence, his patient forbearance preventing him from giving any hint that his time was urgently needed by pressing business. He preferred to take hours from his sleep rather than cause pain to those that confided in him. His trust in St. Joseph and in Divine Providence was deep and childlike; and though severely tested by the long years of crushing debt, this trust came forth from the trial purified and intact; the heart of Father Varsi had never faltered in its confidence that the issue would be a happy one.

1901

On January 19th, 1901, Fathers Marshal Boarman and Eugene Magaveney arrived, in order to begin on the 27th a mission in our church. The mission was continued for two weeks with most satisfactory results.

In the May of this year, our city was honored by the visit of President McKinley, and on the 14th of the month a grand procession was held in his honor. Of all the decorations in the city, those of the college were probably the most tasteful and elaborate. The pupils were ranged on the steps and bal-



COLLEGE DECORATIONS FOR PRESIDENT McKINLEY

conies of the building and gave three rousing cheers as the President passed. To mark his appreciation, Mr. McKinley stopped his carriage and gracefully returned the salute of the young men. He made no effort to conceal his pleasure, and turned several times to look back and admire the beauty of the buildings in their festive attire.

The yearly exhibition, besides the interest which such an event naturally excites, brought with it a pleasure and a surprise in the scholarship founded by Mrs. Pescia in memory of her departed husband, Dr. Joseph Pescia, an old graduate of the college. "A scholarship in the college course of one hundred and thirty dollars a year, to be held for four years," says the catalogue, "has been established by Mrs. Regina Anastasia Pescia in memory of her husband, the late Joseph Pescia, M. D., A. B., 1875. It will be competed for immediately after the opening of the term 1901-'02, and, for this occasion only, students actually in the college course will be admitted to the competition, as well as those just entering it." Owen McCann was the fortunate competitor.

A year later two other scholarships were founded, one, "The President's Scholarship," of one hundred and sixty dollars yearly, by a friend of the college and awarded to Anthony Smith; the other a scholarship of one hundred and thirty dollars for four years, given by Gerhard Wempe, Esq., was awarded to Robert F. Snaer. The generosity of these benefactors was emulated the following year by Mrs. Mary A. Tobin, who established a four year's scholarship of one hundred and thirty dollars, Thomas J. Flaherty being the first to receive it.

In September, His Grace, Archbishop Riordan, conferred Holy Orders on Mr. Henry Gabriel. The various ceremonies were performed in the church in the presence of a large gathering of the faithful. The first mass of the new priest was sung on the 29th, with Father Joseph Landry as deacon, and Mr. Patrick Ryan, S. J., subdeacon. Hundreds of the congregation came after mass for the priestly blessing, which, with full heart, Father Gabriel imparted.

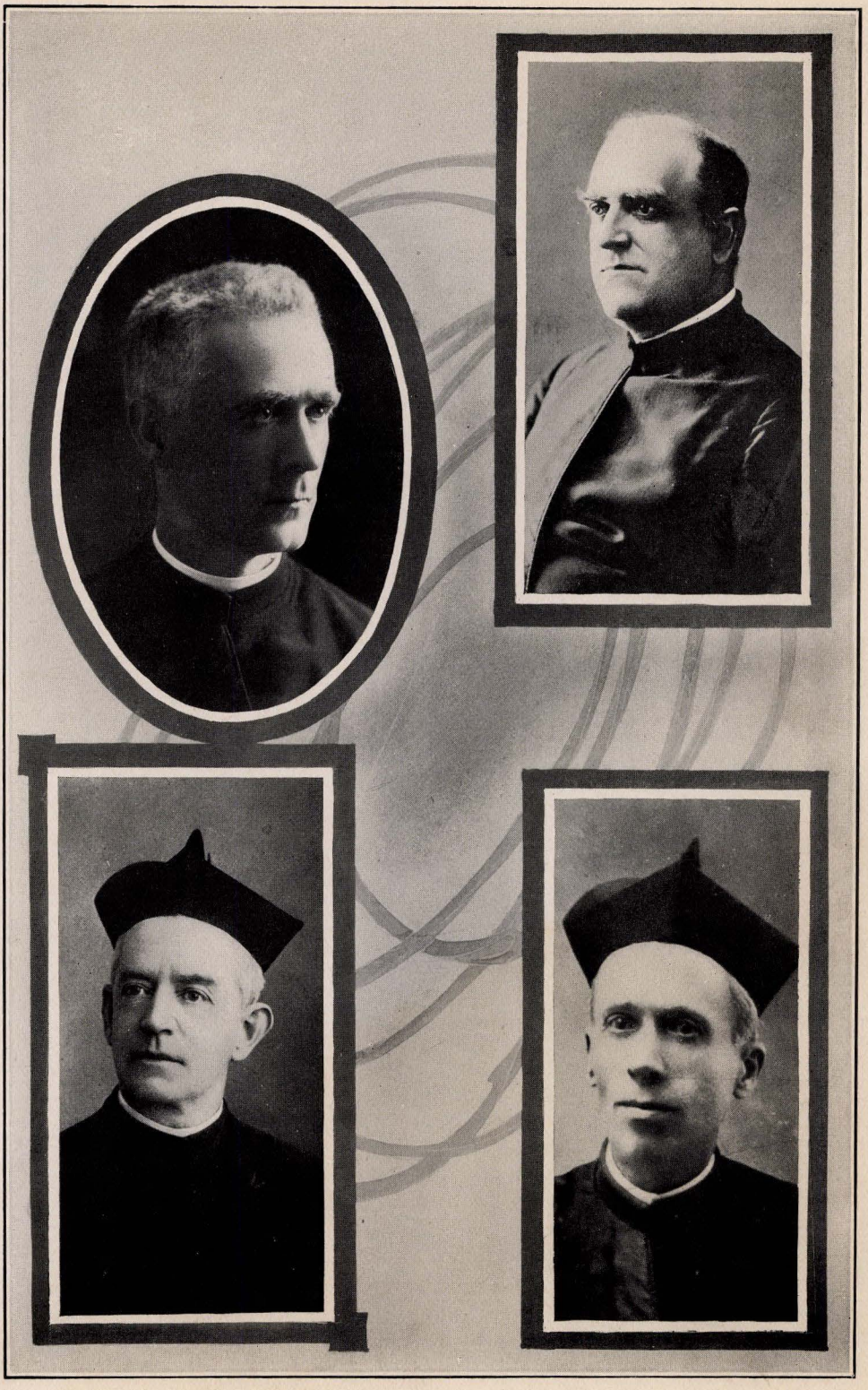
For some time back, inquiries about the property which the Fathers possessed near the present town of Richmond had

become more frequent, and propositions began to be made to Rev. Father Frieden in reference to its purchase. The tract was of some 804 acres, of practically little or no agricultural value, but a tract rapidly acquiring a commercial one from its proximity to the Santa Fe terminal, the plant of the Standard Oil Co. and similar business properties, which marked the site as a future factor in trade.

It was a part of the famous San Pablo Rancho, which, for half a century occupied the courts of California, and is said to have cost half a million of dollars in legal fees before the case was finally settled. The Rancho was known as Los Cuchigunes or Cuchillones, or Rancho de San Pablo, and was situated on the bays of San Francisco and San Pablo in the county of Contra Costa, and comprised 17,938.59 acres.

The land originally belonged to the Mission of San Francisco, as we learn from the petition of Francisco Maria Castro made to the Government of California on April 15th, 1823, in which he asked that he be granted the possession of "three square leagues (sitios) in the place called 'Los Cuchigunes' or 'San Pablo,' formerly occupied by the Mission of San Francisco, and lying opposite to said Mission and the port of said name and upon its shores.' "

The request was granted on the same day, but Francisco Castro died on November 5th, 1831, without succeeding in obtaining the legal transfer of the property. His son Joaquin, however, obtained the desired document on June 12th, 1834, for the common benefit of his father's heirs, and on the 20th of August, the year following, obtained an augmentation of another square league. Thus far all went well with the widow, Gabriela Berreyesa de Castro and her ten children. But troubles came, as troubles will, and towards the end of the Mexican occupancy of California, the Castros and Alvarados were in litigation over the property. Then came the American settlers, and many of the descendents of Don Francisco transferred their rights for a mess of pottage; and with such a number of interests and variety of transactions, it is not to be wondered at that a legal tangle was the result, of which it has been said that, "To tell the judges before whom this case had appeared, in one



FATHER GEORGE BUTLER, S. J.
FATHER JOSEPH HICKEY, S. J.

FATHER HENRY WOODS, S. J.
FATHER BARTHOLOMEW CALZIA, S. J.

way or another, it would be necessary to write the biographies of all the jurists who have occupied the bench in this city since the American occupation of California. Nearly every lawyer of note in the State, both living and dead, has had a hand in the case."

On November 27th, 1857, Mr. William O'Connell acquired a one-third interest in 1,250 acres of the property and the corresponding title to any amount of legal trouble. In later days he became financially embarrassed and received help from Father Maraschi. In return he made the following bequest:

"I give, devise, and bequeath to Father Maraschi, now residing in San Francisco, the whole of the real estate I now claim or own in the County of Contra Costa in this State, but as the same is now in litigation, I direct that no part of the cost of expenses of said litigation, whether present or future, shall be paid by or become a charge upon my estate, real or personal, and upon the express condition that Father Maraschi or the parties hereafter named as *cestuy que trust* shall cause to be paid all the necessary expenses of said litigation." Mr. O'Connell died in September, 1881. The famous decision of the Hon. Samuel H. Dwinelle, Judge of the Fifteenth District Court, a decision from which we have taken the brief account that we have given of the property, paved the way for a final distribution. This was made in 1893 among some 270 claimants. Father Maraschi had meanwhile acquired more interests in the ranch, mainly through the will of Michael Hartnett. He received, therefore, five pieces of land. The first contained 501.05 acres; the second, 56.08 acres; the third, 0.21 acres; the fourth, 244.96 acres; the fifth, 19.55 acres. Father Maraschi set a high value on the property; as is well known by those who for years conversed with him, and by the fact that he spent much money in law to defend his title. To struggle for years at great expense for barren hills from which no return was expected, was not the character of Father Maraschi. Moreover, he had more than once expressed his conviction to many, that the town of San Pablo would ultimately establish itself where Richmond now is. His foresight in the main was correct,

though it was not the old town that transferred itself, but the new that took advantage of the situation.

Owing to the general increase in the value of property in the neighborhood and prudent management, on the 17th of October the preliminaries of a sale were agreed upon for $200,000, and a deposit of $10,000 was made by the purchasers. The transaction was completed on the 31st of the same month, and St. Ignatius, after a struggle of forty-six years, was out of debt. On November 3rd, the public announcement of the sale was made, and the Ignatian Society which had been re-established to enable us to pay our interest, was dissolved.

1902.

The year 1902 opened with the arrival of Father Henry Bontempo of the Venetian Province. He had come at the earnest request of His Grace, the Most Reverend Archbishop, to attend to the spiritual necessities of the various branches of the Slav race in San Francisco. Missionary life was not new to him, for he had spent many years in it in Albania and the adjoining countries. With all earnestness he set to work, and, on January 12th, called the Slavonians together for mass in the students' chapel, which the college had kindly placed at his disposal. The number attending mass was about three hundred; the number estimated to be in the city is about five thousand, mainly from Dalmatia, Istria, Croatia, Slavonia and Carniola. But, scattered as the Slavonians are all over San Francisco, it is naturally difficult to bring them together. On February 7th, His Grace, Archbishop Riordan, addressed the congregation of Father Bontempo, exhorting them to erect a church for themselves, and promising every assistance in his power. The result was eventually the present Church of the Nativity on Fell Street, between Gough and Franklin, the cornerstone of which was laid on Rosary Sunday, October 4th, 1903. Father Bontempo was at this time no longer the pastor of the congregation, for, some months previously, he had handed over the charge to Father Francis Turk, a secular priest. He continued, however, to take great interest in the work and to afford whatever assistance was in his power. On June 6th, 1904, the building was blessed by Bishop Stariha of Lead,

EXTERIOR VIEW OF THE GYMNASIUM

Dakota. Father Bontempo, relieved from the care of the Slavonian congregation, was left free for missions in various parts of the country, and in them he has been zealously engaged ever since. But we must return to 1902.

On January 29th, the pupils of the elocution classes, under the direction of Father Henry Woods, presented "Richelieu" upon the college stage. The audience was large, and the applause given was well merited by the young actors. Nor was this the first appearance of these classes in the better sort of drama. On January 31st, 1900, "Macbeth" had been excellently rendered, and a year later "Julius Cæsar." In 1903, "Richard III" was presented; and in 1905, "Henry V."

In the early part of March, Father Henry Imoda had become so ill, that even the light labor which had been confided to him was beyond his strength, and Father Calzia was appointed to relieve him. He still lingered on, however, until May 12th, when death came to put an end to his sufferings.

Father Imoda was a man of delicate conscience and a lover of religious rule. Of strict observance in his own life, he exacted a similar observance from others. His motives were ever of the purest, and he lived and died respected by all.

He was born in Turin, Italy, on the eve of the Immaculate Conception, 1831, and became a member of the Society of Jesus on March 23rd, 1850. He entered the Jesuit Novitiate in Naples, whither he had gone while yet quite young. After his two years of Novitiate he was sent to teach in the college of Aquila, where he remained for four years. He then taught two years at Benevento, and afterwards studied theology privately in the same college for two years more. In 1859, he taught another year in the College of Nobles at Naples and was ordained priest in 1860. In that year the Neapolitan Province was dispersed by political troubles, and Father Imoda went to Turin to continue the study of theology privately. He devoted the following year to the same study in Lyons, and, in 1862, began his third probation at Monaco. Here he remained afterwards as prefect in the college until 1867, when, as we have already seen in our history, he came to California with Father Ponte, the intention being that he should labor

in the Rocky Mountains. His life from that time is already fairly known. When not in St. Ignatius he was Minister in Santa Clara; and when relieved from superiorship in 1896, he was broken in health, though he continued to be Spiritual Father and librarian almost up to the time of his death. He was an excellent rubricist, and for many years arranged the calendar for the Archdiocese. In fact, even as early as 1866, while in Monaco, we find a similar task assigned him. His body was conveyed to Santa Clara and laid by the side of those of his Jesuit brethren.

The catalogue of the present year mentions the College Glee Club. It was organized by Father Joseph De Rop in September, 1901, a month after he had established the St. Cecilia Choral Society.

At the closing exercises an announcement was made that, commencing with the coming August, a class of bookkeeping and stenography would be introduced, free to all who, desirous of pursuing these studies, were sufficiently advanced to do so. By the introduction of these classes it was intended to supply the elements of a business education without in any way detracting from the purely classical course which had long obtained in the college.

On June 19th, Father Joseph Landry succeeded Father Bartholomew Calzia as Minister. Shortly afterwards, Fathers Anthony Arnalot, Patrick Foote, William Culligan, Angelo Coltelli, with Messrs. Thomas Hogan, Patrick Ryan and Anthony Villa, S. J., were detached from the staff of St. Ignatius. To supply their places came Fathers Henry Gabriel, Gregory Leggio, Joseph Francis, John Ford, Joseph De Rop, with Messrs. Frederick Ruppert and John Hayes, S. J. Father Francis X. Agreda, S. J., arrived toward the end of September.

In the beginning of August the authorities of the college decided upon the re-establishment of the Alumni Association, an organization that had been dormant for many years. Steps leading to this end were accordingly taken, and the project was brought to a successful termination on November 11th. Much enthusiasm was shown on the occasion, as also at the yearly reunions since; let us hope that it may be lasting, to the

mutual honor of the Alumni and of Alma Mater. Hon. J. F. Sullivan, A. M., '72, was elected president, and Mr. John A. Hicks, A. B., '71, vice-president. The fact that Mr. Sullivan has always been president of the Association, as well during its existence in the Eighties, as during the period of its more recent activity, speaks well for the high esteem in which he is deservedly held by his fellow graduates.

On the 5th of November, in Philadelphia, Pennsylvania, at the ripe age of eighty-three, Father Burchard Villiger ended his earthly labors. He was born on May 14th, 1819, at Au in Switzerland. His early education was received in his parish school and in the Benedictine Monastery at Muri. When fifteen years of age he entered the Jesuit College at Schwitz, to pass thence to the Novitiate, on October 4th, 1838. After his Jesuit preliminary studies, he was, for two years, first prefect in Schwitz, and then entered upon his theological studies at Freiburg. On November 9th, 1847, he was obliged with his brethren to fly from the city; as later, from Chambery, Savoy, owing to the anti-Catholic hatred of the revolutionists. On May 8th, 1848, he was ordered to Antwerp, Belgium, to sail for the United States, and started on his voyage to America on June 1st. Two years at Georgetown, one at St. Joseph's, Philadelphia; a year of third probation; another, as Minister of Georgetown, and on August 15th, 1854, he is made president of St. John's College, Frederick. In 1857, he is president of Washington College; and on April 25th, 1858, he is made Provincial of the Maryland Province, with residence at Georgetown. On April 19th, 1861, he starts for the Pacific Coast as president of Santa Clara College and Superior of the Californian Mission. On December 7th, 1866, he is back in New York; and in March, 1868, is selected to build the Gesu in Philadelphia. In this, the crowning of his lifework, he spent about a quarter of a century. In 1893, he is Instructor of his Jesuit brethren at Frederick, Maryland, then, president of Woodstock College, retaining to the end of his life, the fatherly heart that had ever sweetened his rule. Relieved of superiorship, owing to age and increasing infirmities, he calmly awaited his call to a better life. Of him the saying was true, "He touched

nothing that he did not adorn"; and wherever he was, he left memorials of his zeal and energy.

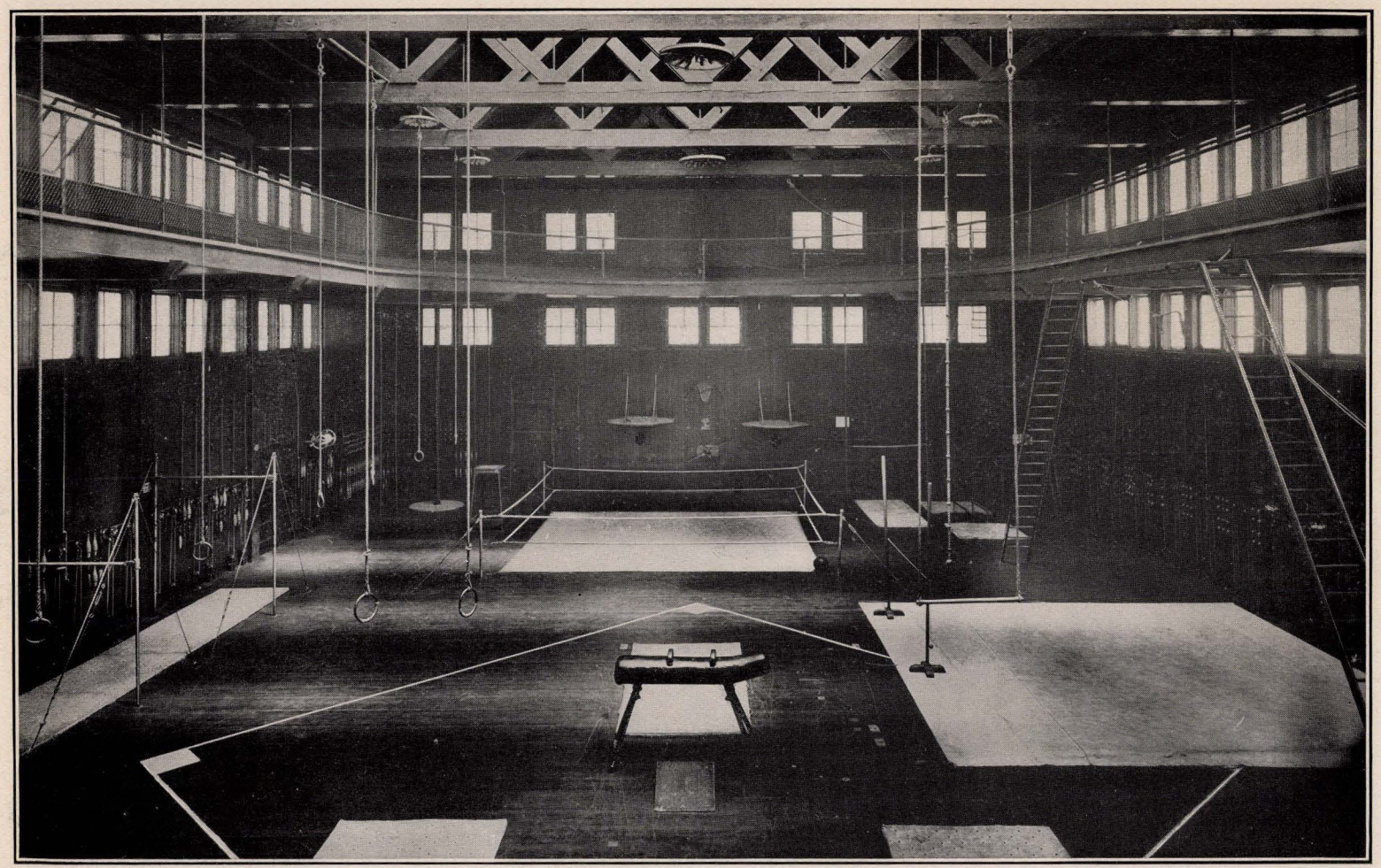
On November 25th, the college orchestra gave its annual concert. It had been organized in August, 1898, by Father Edward Allen, and had already won for itself high praise on many preceding occasions. It is composed of such students of the college as are sufficiently proficient, and of other good amateur musicians who are desirous of the self-improvement which necessarily results from such an organization. Labor and self-sacrifice combined with ability and tact, are urgently called for in one who would perpetuate such an orchestra and render it efficient, and its continued success is a flattering tribute to those qualities in its present director.

With the end of the year, athletics in St. Ignatius had taken a forward step in the completion of the handball alleys. The wall and part of the sides had been built in the previous July, and for three weeks, towards the close of December, the carpenters had been busy on roof and remaining sides. The courts are two in number, a single and a double one, of excellent material and corresponding workmanship.

1903.

Already in December, 1899, the Gentlemen's Sodality had obtained permission to use, as a gymnasium, several rooms in the college basement, and had fitted them up with suitable apparatus. Here the younger members of the Sodality met for social intercourse and healthful exercise. When, therefore, it became known, in November, 1902, that the college had determined to erect a gymnasium for its students, the Sodality proposed that a joint gymnasium be built, the expenses to be borne by both college and Sodality. The idea was favorably considered, plans were formed and approved, and on February 2nd, 1903, after assisting at mass, the students repaired to the college lot on Franklin Street, there to assist at the beginning of the work.

"A modern gymnasium," says a prospectus published soon afterwards, "was contemplated by the college authorities early in the present term; . . . when the members of the



INTERIOR OF GYMNASIUM

Gentlemen's Sodality, through their director, Rev. Joseph Hickey, S. J., offered to co-operate with the college in the work it had undertaken. The proposal was received favorably, and . . . plans were drawn. . . . These call for hand-ball courts and a bath section, together with the gymnasium building proper, in which a billiard-room, a reading-room, a bowling alley, a plunge bath, and a locker-room are conveniently situated.

Construction was begun at once upon the hand-ball courts, and they have been in use since December 26th. They are complete in every respect. . . .

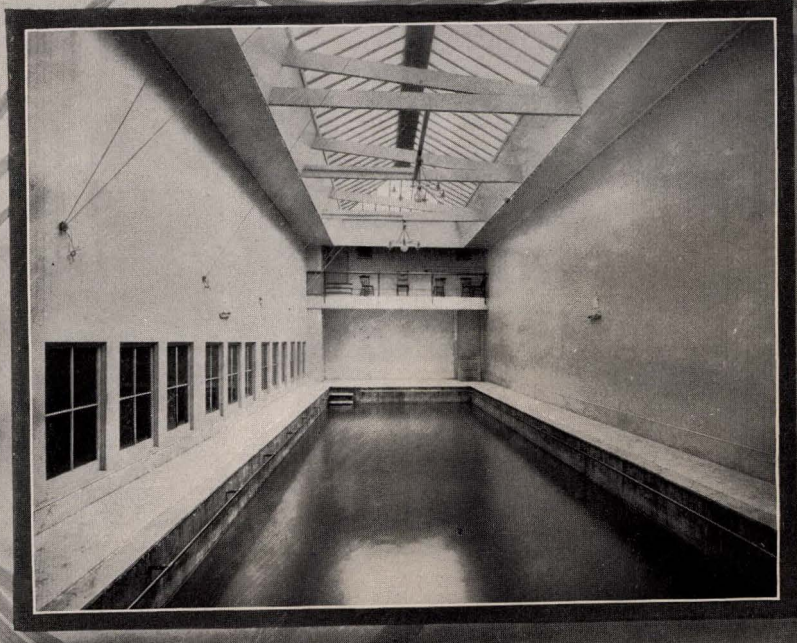
The first ground was broken Monday, February 2nd, 1903, by Very Rev. John P. Frieden, S. J., president of the college, with informal ceremonies. Father Frieden addressed the students and their friends present, announcing the purpose of the college authorities in the erection of the buildings, and remarking the opportuneness of the present time for their erection. Mr. Joseph R. Crowley, vice-president of the Athletic Association, followed Rev. Father Frieden, accepting the gift gratefully as spokesman of the students of the college. The vice-president of the college, Rev. Henry Woods, S. J., next spoke, 'hoping much,' he said, 'for the physical development of the students from the new gymnasium.' Work was begun the next day on the bath section.

The bath section measures over all 60x25 feet, and will contain 9 showers and needle baths, as well as tubs and lavatories, to all of which will be fed salt and fresh water, both hot and cold. The floor and walls of this section will be tiled in white vitreous tile, and the partitions between the baths will be of Tennessee marble—a necessary provision against the corrosion and flaking caused by salt water. Immediately adjoining the baths will be the lockers provided for the students of the college; each student being assigned a locker for his private use.

The portions already described, courts and bath section, stand without the gymnasium proper. This building rests on concrete foundations, sunk 12 feet below the street level. Its front, on Franklin Street, will be of brick cemented, as are the other college buildings; its general style, however, is rather

more severely classical in treatment. The gymnasium floor will be reached from the main entrance through a vestibule, 15x15 feet, laid in marble mosaic. From the right of the vestibule, a stairway descends to the locker-room, bowling alley, billiard-room, reading-room, and plunge. On the left is the gymnasium office, and adjoining it, a stairway mounting to the visitors' gallery which stands 12 feet off the gymnasium floor. There are approximately 10,000 square feet covered by the gymnasium floor, and the roof over it is 35 feet high. In the gymnasium will be found all the apparatus necessary to equip it perfectly, and proposals looking to its installment are at present being received. A physician's office adjoins the main entrance, it being intended that the students submit to examinations at the beginning and during their course, that the work of physical culture may be gone at wisely, and no part that is structurally weak be exposed to undue strain. Next to the physician's office are the rooms of the Instructor, to whom the entire superintendence of the work of the pupils will be given. A running track of 21 laps, partly suspended from the roof girders by iron rods, and 19 feet off the floor, will be reached by a spiral stairway in the southeast corner, and by two others in the west end; the whole will be magnificently lighted by large skylights in the roof, and pivoted windows above and below the running track. In the west end will be the bicycle room. A stairway leads down from the gymnasium to the locker section, in which, room will be found for 1,500 lockers, each perfectly ventilated. From the locker-room is but a step to the plunge, which will be 50x15 feet, and will vary from 9 to 5 feet in depth. . . . This room will also be tiled; the borders about the plunge being 8 and 9 feet where widest. On the locker floor, at the east end, are the reading-room and billiard-room; in the former, all the prominent American, Irish and English Catholic journals will be kept on file. The billiard-room will contain 5 new tables. South of the locker-room and extending along the south wall of the building, will be two bowling alleys of the best construction.

The building will have a total frontage on Franklin Street of 145 feet, and a depth of 105. Its cost, to be defrayed by the



READING-ROOM OF GYMNASIUM
SWIMMING TANK

joint contribution of the college, the Gentlemen's Sodality, and the Students' Athletic Association, will be about $20,000."

The intention to limit the expense to $20,000, like most good intentions, underwent generous modifications in the execution, for it was the desire of the college to have the gymnasium perfect in its order, and the cost intended was doubled and over, before the building was opened on the 30th of September.

Two weeks after the starting of the gymnasium a reception was given by the students to His Grace, Most Reverend Archbishop Montgomery, the newly appointed Coadjutor of the Archdiocese. It was only the welcoming back of an old friend, and the addresses were made in English, French, German and Spanish, to show the varied accomplishments of the young men, and to represent, we suppose, the varied nationalities over which an American prelate is called to preside. The Archbishop answered in a happy speech and granted what is ever dear to the hearts of the students, a holiday.

Lent soon arrived and those whom piety led to attend morning mass or evening devotions, noticed that work was progressing on a beautiful shrine under the western tower of the church, off the vestibule near Saint Aloysius' Altar. It was the shrine of St. Ann and the gift of Mr. Edward Le Breton. Holy Saturday, April 11th, saw the work completed, and after mass, a fit prelude to the joy of Eastertide, the statue was solemnly blessed. It is no slight praise for shrine and statue to say of them, that in richness and in artistic elegance they are on a par with the other ornaments of the church. A few days later, Mr. James Malone, S. J., a former pupil of the new St. Ignatius, received in our church, subdeaconship, deaconship and the priesthood from His Grace, Archbishop Montgomery. He celebrated the holy sacrifice for the first time on April 17th, in the presence of numerous friends and relatives.

May brought with it to our city the head of the body politic, President Roosevelt, who was soon followed by His Excellency, Most Rev. Diomede Falconio, D. D., Apostolic Delegate to the United States. The solemn procession in

honor of the former was held on May 12th; the later, two days afterwards, dined with the Fathers, and visited church and college. He expressed much pleasant surprise, regretting, however, that the vacations granted in honor of the President's visit, deprived him of the pleasure of seeing the students.

On July 16th, Father Joseph Landry ceased to be Minister, and Father Henry Whittle succeeded him. In the college changes which took place soon after, Father Joseph Mulligan and Father Joseph De Rop went to San José; Mr. John Hayes to Santa Clara; Mr. Henry Fleuren to Woodstock, Maryland. A little earlier, Father Francis Agreda had departed for St. Louis, and earlier still, Father Henry Gabriel, owing to ill health, had gone to Santa Clara. For like reasons, in the fall of the year, Father Gregory Leggio left for Seattle. The new members of the faculty are: Father Joseph Riordan and Messrs. Charles Carroll, John Laherty, James Hayes, John Madden, and Felix Rossetti, S. J.

On July 20th, the announcement was made of the death of our Holy Father, Pope Leo XIII, and the bell of the church in sad unison with those of the other churches in the city spread the news abroad. Decorators were immediately set to work to drape the church in black, and succeeded in producing an effect strikingly impressive. A magnificent catafalque ornamented with the insignia of the papacy and the pontiff's coat of arms, was erected near the altar rail, and, by the beauty of its proportions and its perfect harmony with its surroundings, drew forth many a word of praise from the thousands that congregated to do honor to our common Father. A Solemn Requiem Mass was celebrated, on the 21st, for the repose of the pontiff's soul, but the chief celebration was reserved for Sunday, the 26th. At the Solemn High Mass celebrated by Rev. Father Frieden, Father Henry Woods drew a vivid picture of the noble life of Pope Leo, and, in the evening, Father Dionysius Mahony to equally dense crowds presented the dead pontiff as "The World's Peacemaker." The celebration was, indeed, a memorable one from every point of view.

October brought in its train a far different scene when the members of the Alumni Association gathered around the

HIS EXCELLENCY, MOST REV. DIOMEDE FALCONIO,
APOSTOLIC DELEGATE

festive board to become reminiscent of college days. The meeting was a notable one, and was made up of men who have already achieved success in the various walks of life.

"In the Marble-room of the Palace Hotel last evening," (October 8th), says a paper of the day, "130 graduates of St. Ignatius College enjoyed a most delightful banquet under the auspices of their Alumni Association. The banquet hall was appropriately decorated for the occasion, and there was music by a stringed orchestra throughout the evening. Dr. A. H. Giannini was the toastmaster, and he was very happy in his introduction of the various speeches, after the serving of the menu. The formal programme opened with a toast to Pope Pius X, the company standing while the toast was drunk. In the same manner, there was a toast to the President of the United States. The Most Rev. Archbishop Montgomery, in an address on 'The Church,' was received with enthusiasm, and he held the attention of the banqueters closely as he spoke about the mission of the Roman Catholic Church. Following the Archbishop's address came the speech on 'The Faculty of St. Ignatius College,' by the Rev. J. P. Frieden, S. J.; Peter F. Dunne, one of the graduates back in the Seventies, had as his toast, 'Our Country.' Joseph S. Tobin talked pertinently on 'California,' and George A. Connolly on 'St. Ignatius College.' The last address of the evening was by Hon. J. F. Sullivan on 'The Alumni Association.'"

But festivities were not for the Alumni alone; at Christmastide the Francesca Society distributed its gifts and the training-school had its Christmas tree.

"There were yesterday no happier children anywhere," says the account of the event, "than the 240 who comprise the training-school conducted in the basement of St. Ignatius Church by a number of earnest women, directed by Mrs. E. W. McKinstry. This school, in which the girls are taught sewing and cooking, and in which the co-operation of mothers is secured, has almost doubled during the past year. The rooms, and the light, and heat, are given to the cause by the Fathers of St. Ignatius, who address the children from time to time

as their work permits. All of the teachers give their services free. Material for work is donated, and, with yearly dues from the subscribing members, the enterprise is carried on most successfully. Yesterday there was a brightly dressed Christmas tree and a programme fitting the occasion."

1904.

In the middle of February, 1904, the organ newly installed in the Students' Chapel by the Ladies' Sodality was used for the first time. It had been purchased from the Paulist Fathers of the city after it had done excellent service for many years in the old Cathedral. With electrical appliances for keyboard and bellows, and the addition of new pipes to increase its harmonies, the renovated organ gave the greatest satisfaction. Several numbers on the instrument by Dr. Maurice O'Connell, appropriate words by Rev. Father Frieden, music and poems by the members of the Sodality, pleasantly and edifyingly filled up an hour in the afternoon.

Circumstances this year having prevented the elocution classes from giving a drama, as they had done yearly for the past few years, the members of the Junior Philhistorian Debating Society requested that permission be given them to present one. They selected the sacred drama "Sedecias, the Last King of Judah," and on Wednesday evening, February 10th, gave it to their own satisfaction, as was somewhat to be expected, but we are happy to say, to the equal satisfaction of a large audience.

The society had been out of existence for same years when in 1901 it was once more called into being. Little by little its members had increased, and with numbers came confidence, with the result that it accomplished the no easy task of rendering a five-act tragedy successfully, all the chief parts of which were sustained by its own members.

"An attractive and enthusiastic audience," we are told, "greeted the members of the Junior Philhistorian Debating Society of St. Ignatius College last evening. Their attempt was ambitious, for the presentation of a five-act drama—a drama, too, which must rely upon correct interpretation of

THE FUNERAL OF LEO XIII

extremely difficult lines—is a matter which might cause even old-time theatrical men to hesitate. It must be more than satisfactory to the priests and scholars of St. Ignatius to have seen that, even in the face of particularly difficult circumstances, the drama, 'Sedecias,' was produced with the greatest success, and the large crowd which filled the hall of St. Ignatius College went away thoroughly impressed with the dramatic ability of the young men who took part. The whole story of the drama was founded on the history of Nabuchodonosor as it appears in the light of recent investigation."

When we say that the Junior Philhistorian Society was once more called into being, we are aware that our assertion is not altogether exact. A few words will make our meaning clear. The original Philhistorian Society was, as we have seen, established by students of the grammar classes on October 8th, 1863, for the "junior students of St. Ignatius College." This announcement continues in the college catalogues until 1867 when the limitation "junior students" is dropped, for the obvious reason that some of its members, for instance its vice-President, George F. Harrison, were in Rhetoric. The Society was, at that time, for all the students of the college without discrimination. But the lapse of time brought changes. As the higher classes of the college began to be better attended and the Society could easily recruit its members from these, it no longer cared to receive younger members, who, naturally, were unable to discuss questions that were of interest to pupils older and more advanced. In 1877, therefore, the Philhistorian Debating Society was restricted to senior students; and the junior Philhistorian was instituted for the junior. Mr. Michael Shallo, S. J., was the founder. So matters continued until August, 1892, when the junior was again merged into the senior and there was but one Philhistorian Debating Society. In 1896, it was judged well to extend the scope of the Society whose "object" was declared to be "to foster a taste for eloquence and literature among its members, and to afford them an opportunity for the application of sound principles to social and historical questions. Not only actual students, but graduates and former students of the higher classes of this and

similar colleges, as well as other young men of good character whose attainments are such as will make them useful to the Society; are eligible to membership." This was virtually the death blow to junior students, and even to seniors, except in the very highest classes, for it would be absurd to expect old graduates and graduates of other institutions to join, in applying sound principles to social and historical questions, those who had never studied such principles.

The natural result, therefore, was that the number of actual college students dwindled away until, as is at present the case, there are no actual students in the organization, though there are many of the former graduates.

The real Philhistorian Debating Society which was established in 1863, and which was intended for the actual pupils of the college had, therefore, in reality ceased to exist, and the Ignatian Literary Society had practically been resuscitated under its name. The Society, consequently, re-established in 1901, though called junior to distinguish it from the other which was called senior, is the real successor to the Philhistorian Society of 1863. It includes among its members, students from the class of logic downwards to humanities; the junior Philhistorians of 1877 and succeeding years, did not receive members except from poetry and under. The name is consequently misleading; and hence when we speak of the re-established Junior Philhistorian Debating Society, we must be understood as speaking of the name rather than of the thing.

On May 22nd, sixty of the students helped to swell the numbers confirmed at the Cathedral.

In the beginning of June, the Gentlemen's Sodality entered upon a new departure, or rather succeeded in reaching a point long aimed at, when it gave its first banquet at the Occidental Hotel. Far back in the Sixties, as we have more than once remarked, we find the Sodality yearning after greater social intercourse among its members. The meeting for mass and office is excellent, and piety is the essential of the organization. Still the thoroughly successful Sodality can, not only without detriment to itself but with immense profit, afford its members the innocent enjoyments of social intercourse.

MOST REV. GEORGE MONTGOMERY, D. D.

On July 1st, the Fathers withdrew from regular attendance at the City and County Hospital. From the earliest days of St. Ignatius, attendance on the city's sick had occupied a great part of the time of one and sometimes of several Fathers. But there was good work to be done which could not well be attended to by others, and the burden was gladly shouldered, for the spiritual fruit was abundant. When, however, an appropriation was made by the city, supplying support for a Catholic and a Protestant chaplain, the church of the parish was enabled to keep a curate specially destined for this work, and the Fathers, certain that without detriment to religion's cause they could withdraw, immediately did so.

The faculty this year lost Father Joseph Hickey, whose excellent work in behalf of the Gentlemen's Sodality was crowned with most consoling success. It was also deprived of Father John Ford and Messrs. James Hayes, Anthony Drathman and Charles Carroll. It was increased, however, by the gain of Fathers Joseph Saria, Joseph Mulligan and Maurice Joy, as also of Messrs. Hubert Flynn, Patrick Deignan, James Conlon, Nicholas Bell and Timothy Murphy, S. J.

Preparations for the celebration of the Golden Jubilee of the proclamation of the dogma of the Immaculate Conception had already for some time been under way. As early as February 11th, a committee had been organized to consider what means should be taken looking to the celebration, and on April 10th, Father Dionysius Mahony had commenced a series of preparatory sermons to be given on the second Sunday of every month, followed by the recitation of the jubilee prayer composed by our Holy Father, and by Solemn Benediction.

To allow the congregation to listen to a preacher to whom they were not accustomed, Rev. Father Frieden requested Rev. Father Power, Superior of the New Orleans Mission, to favor him with one. In answer to the request Father Albert Biever was kindly lent for the occasion. On November 24th, Father Biever left New Orleans, where he is President of the rising College of Loyola, and reached San Francisco four days later. On the 30th, he began a retreat which was well attended at all the exercises. The number of confessions and com-

munions was large. The Feast of our Blessed Mother, the Jubilee, the long months of preparation, the filial interest and love of the Sodalists, the earnestness of the preacher, concurrent missions in other churches, all tended to a success appreciated by everybody. To the Sodalists and their directors too much praise cannot be given, for not only did these bodies supply a good part of the audience, but they generously defrayed all the expenses of the celebration. An entertainment in the college hall, on December 11th, by the Sodalities, fittingly concluded the festivities of the occasion. In a few words that evidently came from his heart, Father Biever wished the Sodalists farewell, and on the 14th started on his journey homeward, as much pleased with his visit, as he left those who had profited by his zeal.

"At St. Ignatius Church, the decorations for the Jubilee feast," remarks the *Chronicle* of December 9th, "were artistic and beautiful, centering in a devotional picture, a copy in oil of Karl Muller's 'Immaculate Conception.' Viewed through a vista of pine boughs and fern fronds set against a background of blue and white veiling, which was looped in cloud effect just above the columns supporting the clerestory of the sacred edifice, the effect was excellent. The altar was ablaze with burning wax tapers, and beautiful with white blossoms. The shrines throughout the church were adorned with fresh-cut flowers. The Celebrant at the mass was Very Rev. J. P. Frieden, with Father Francis assisting as deacon, and Messrs. Frederick Ruppert and J. J. Laherty, S. J., officiating respectively as subdeacon and master of ceremonies. In the choir, the regular male quartette gave an excellent rendering of Alary's Mass, the 'Gloria' being especially devotional. The sermon was preached by Rev. D. Mahony. Gilt torches, a gift of a friend of St. Ignatius Church, were used for the first time during the elevation of the mass. The effective decorations throughout the church were a votive offering from the two large Sodalities connected with St. Ignatius. In the evening the brilliant illumination of the entire church emphasized the Jubilee decorations. Solemn services were held, and the sermon was preached by Rev. Father Biever, S. J., of New Orleans, who has been conducting the Jubilee mis-

JUBILEE OF THE IMMACULATE CONCEPTION

sion in St. Ignatius. Those who viewed the decorations were loud in commending the taste displayed by the Sodalities, as well as by the ladies who have charge of the different shrines."

On December 27th, a visit to the college from Most Reverend Ambrose Agius, O. S. B., the Apostolic Delegate to the Philippines, fitly concluded the year: Bishop Scannell of Omaha and Bishop Costamagna of Equador having already paid their respects in March and June, respectively.

1905.

Although 1905 is the crowning year of our narrative, its history must be rather a brief record of events than an extended commentary upon them; for, to judge rightly of the present, we need the calm, clear light of the future, which, freed from the tinge of bias, will present events in their proper hue and proportion. Moreover, the happenings of the present are a matter of common knowledge, and hence can borrow no interest from the attractions of novelty; they are offered, therefore, simply as giving completeness to the past, that the pen to whose lot it shall fall, in the distant days to come, to record the second half century of the trials and triumphs of St. Ignatius, may begin its story at the half century's inception.

In the middle of January, then, of the present year, a new society met for the first time in the sacristy of the church. It was called the "Tabernacle Society," and had for its object, as similar societies have, the repairing of vestments and other articles used in the service of the altar. In its scope, consequently, it is more limited than the Altar Society, of which it may be justly considered the fitting complement. Its associates, owing to the nature of the work, are the ladies of the congregation, who thus, with their own hands, contribute to the decorum of divine worship.

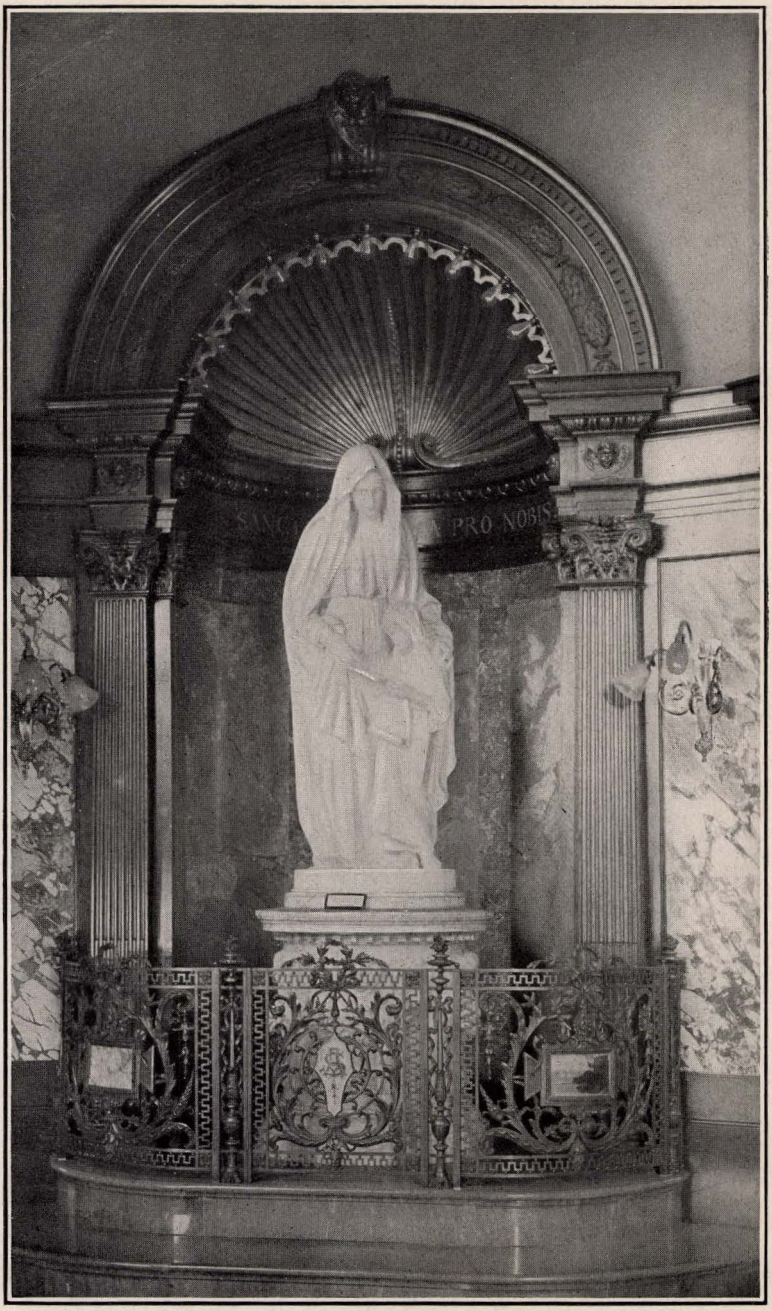
March opened with an operetta by the junior students. It was called the "Bell of Blenheim," and, while differing in plot and dialogue, was based upon the "Bell of the Forest." Its success reflected great credit on the abilities of the young actors, several of whom sustained difficult parts in a manner which provoked flattering comment. It was the second operetta that had

appeared on the stage under the direction of Mr. Felix Rossetti, S. J., the preceding year having witnessed "The Boys of '76."

"The students of the High School Department, assisted by some of the lads from the Preparatory School," says an observer, "presented the operetta, 'The Bell of Blenheim,' on Wednesday evening, March 1st. The hall was taxed to its utmost capacity, and many were obliged to stand during the performance."

Ever since the city had voted bonds for the purchase of a site for the new Public Library, the choice of location had become an important question. A committee had been appointed to report to the Board of Supervisors on the matter, and, in the beginning, appearances pointed to the block bounded by Larkin, Grove, Van Ness and Fulton Streets as the choice. It was a site sufficiently central, and harmonized with the idea of a Civic Center, an idea popular with many. The Fathers, however, were soon informed that there was no unanimity in the matter, and that many thought that the block immediately in front of our church and residence would be preferable for library purposes. They were informed also, at the same time, that it was reported that they would oppose any such selection. To dissipate this error, and show that they would not stand in the way of any project which would tend to the real beautifying of the city, Father Edward Allen was deputed to appear before the Board of Supervisors on March 3rd, the day appointed for the hearing of parties directly interested in the question, and he clearly exposed the real sentiments of the college authorities. Supporting, as he did, the opinions of prominent men that the site fronting the college would better serve the interests of the public, his remarks made a favorable impression, and doubtless contributed somewhat to the decision arrived at later, by which the block bounded by Van Ness, Hayes, Franklin and Fell Streets, received the preference.

On the 7th of the month, Father William O'Brien Pardow, of the Maryland-New York Province of the Society of Jesus, arrived late in the evening. He had been invited to give a series of Sunday evening lectures during Lent, interspersing them with triduums, talks to various religious bodies, and a public lecture.



STATUE OF ST. ANN

Only excellent health, a spirit of indefatigable labor and careful antecedent preparation could have brought to an eminently successful termination so many and varied labors. May he long be spared to repeat in San Francisco, and elsewhere, the success achieved! Having vindicated before large audiences, the Church arraigned before the tribunal of reason and modern thought, he gave a short address to the Ladies' Sodality on the afternoon of Easter Sunday, April 23rd, and a few hours later took train homeward. His last sermon had been during mass in the morning, and all present had pronounced it a masterly effort.

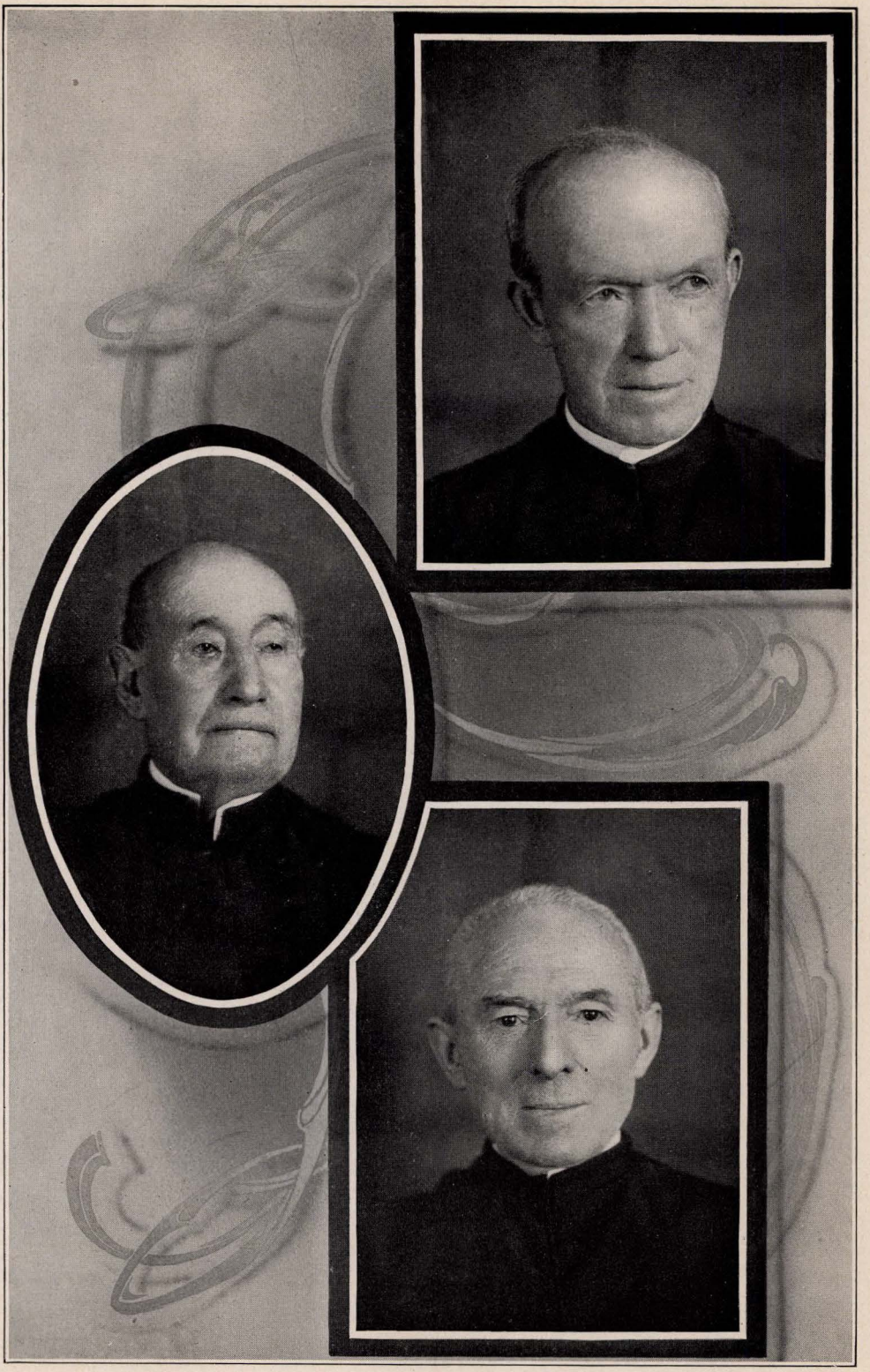
The subject of this year's scientific lecture, delivered in the college hall by Mr. Frederick A. Ruppert, S. J., was "Discharges in Partial Vacua, Radiant Matter and Radium." The audience was large, and much appreciation was shown at the success of delicate experiments. In several of the preceding years, Mr. Ruppert had lectured on interesting scientific subjects, as had Father Bell on "Wireless Telegraphy," and Father Henry Woods on "Explosives." Father Dionysius Mahony and others had dealt entertainingly with philosophic questions, thus affording the public useful information on the interesting topics of the day.

On May 1st, to the accompaniment of a heavy downpour, the Philhistorian Debating Society gave a smoker. All things considered, the attendance was large, and many were the stories told of the doings of its members and its presidents in the days long since dead. Among those present were Mr. Robert McGill, who belonged to the Society in the late Sixties and the early Seventies, and Mr. Albert Le Breton, the first vice-president of the Philhistorians. It is a pity that the various calls of duty prevent frequent social meetings of a similar nature, by which the sincere affection which old students bear Alma Mater may be fostered and find expression.

Two days later, the training-school formally opened its Settlement House on Ninth Street. This extension of charity, under the patronage of several prominent Catholic ladies of our city, is an eloquent witness to their sincere love for the lowly, and is destined to bear proportionate fruits in spiritual benedictions for themselves and their families. In June, the Knights

of Columbus held their conclave in Los Angeles. In passing through San Francisco the Knights of Buffalo expressed a desire to meet the Fathers and visit church and college. The request was readily granted, and, on the afternoon of the 2nd, about 5 o'clock, a large party, accompanied by families and friends, made a tour of the buildings. So pleased were they with their cordial reception, that they asked whether the Knights returning from Los Angeles might not be allowed the same privilege. The question admitted of but one answer, and that affirmative. On the 13th, accordingly, some twelve hundred people gathered in our church, about five hundred being Knights, and, after appropriate hymns and prayers and a brief welcome by Rev. Father Frieden, the college doors were thrown open, and generous hospitality accorded to all. An hour or two were spent by the visitors in the inspection of Museum, and Cabinet, and Gymnasium, and, profuse in their thanks for the courtesy shown them, they departed. At the commencement exercises this year, no degrees were given, as it was considered more appropriate to defer their granting until the Jubilee exercises in October. The announcement, moreover, was made that classes would in future open in September and close with the end of June, thus returning to the custom that obtained in the earliest days of the college. The change was brought about by the desire of His Grace, the most Reverend Archbishop, who wished, as much as possible, uniformity in this matter in the schools and colleges of the Archdiocese.

We have seen how in the dark days of the trials and misfortunes of Pope Pius IX, the various Sodalities and the pupils of the college contributed, according to their means, to the necessities of the Holy Father. Devotion to the Holy See has ever been, and will ever be the characteristic of the Society of Jesus. Hence, it is no subject of wonder that in every appeal made to meet the needs of the throne of Peter, church and college should be found in the forefront of those who answer it. In response, therefore, to the request lately made by His Excellency, the Apostolic Delegate, that societies for the collection of Peter's Pence be established throughout the country, the Fathers, on the 16th of July, made announcement at all the masses, that a



BROTHER JOSEPH PIRISI, S. J.

BROTHER PATRICK HARRICK, S. J.
BROTHER EDWARD O'CONNOR, S. J.

society of the kind had been established in our church, and that collectors would be chosen to solicit subscriptions. The good work was confided to Father Joseph Sasia.

The letter of His Excellency was in part as follows:

"I regret to state that, notwithstanding the generous response of the American people, the financial condition of the Holy See is far from being prosperous or satisfactory. The present sad state of some of the most prosperous nations of Europe and the increased demands on the funds of the Church are the principal causes of the actual situation of the Holy See—a situation upon which our Holy Father looks with alarm, because, unless his children come forward more liberally to his assistance, notwithstanding the utmost economy practiced in every department, he can hardly meet the exigencies of the vast administration of the Church, which extends throughout the whole world. . . .

There is no doubt that the confidence of the Sovereign Pontiff in the generosity of the American Catholics is well grounded. A nation which, in preference to others, God is blessing with wealth and prosperity, and in which, owing to the established principle of religious liberty, the Catholic Church is pursuing her glorious course free and untrammeled, can well afford to supply the deficiency caused by the present abnormal state of the once generous and prosperous nations of the old world."

That the idea of His Excellency, the Apostolic Delegate, might be more widely diffused, Father Sasia's leaflet containing the certificate of membership in the Peter's Pence Society, touches upon the duties of Catholics in the matter.

"It is clearly the duty of Catholics to contribute to the support of their pastors," it says, "therefore it is obligatory upon them to contribute to the support of the Supreme Pastor.

This obligation does not cease when means have been provided sufficient for the bare carrying on of that which is essential in the government of the Church. It is the right of the Vicar of Christ that he and his representatives should be maintained honorably according to their exalted office.

Few realize how much is required every year to carry on the government of the Church with only that modest dignity which

characterizes it, and which God's honor cannot allow to be laid aside. Suffice it to say that there is question of providing in a suitable way for the supreme administration of a complete society numbering two hundred and fifty million people.

Hitherto American Catholics have hardly done their share in this work. On the one hand, the organizing and building up of the Church in this country called for a very large expenditure that had no place amongst older nations; on the other, the Catholics of Europe, especially the French, provided generously for the wants of the Holy See. Under such circumstances we could be easily excused. But now the religious persecution that has grown steadily during the past few years, is cutting off the Church from these sources of supply; and we must take upon ourselves to give cheerfully what the Holy Father has a right to expect from us." The response of the congregation has up to the present been most gratifying, and will, we doubt not, furnish ample matter of praise for the future annalist.

The faculty changes this year consist in the departure of Father Anthony Tardella, Messrs. Patrick Deignan, Cornelius Buckley and James Conlon. The new members of the college are Messrs. William Keany, Eugene Bacigalupi, Eugene Oliver, George Gilbert, S. J., and Rev. Robert E. Kenna, the retiring president of Santa Clara College.

On the 9th of September, the following affectionate letter of congratulation was sent by the Very Rev. Ludovico Martin, General of the Society of Jesus, to the Fathers and Brothers of the college:

** "TUSCULI DIE 9 Septembris, 1905.

Reverende in Xto Pater,

P. X.

Gratissimum, quam quod maxime, advenit nuncium quinquagesimi adventantis anni, ex quo conditum est istud S. Ignatii Collegium mihi carissimum, templumque nostrum a nobilissimis istis civibus felici omine auspicatum. Si enim recolo mente uberrimos laetosque fructus, quos, Deo bene juvante, tum in Collegio tum in templo retulistis, et quibus spectata alumnorum civiumque pietas et gratia labores vestros hactenus rependit; facere non possum quin et de praeteritis summas Deo Optimo

Maximo gratias habeam, certamque spem excipiam fore, ut et in posterum pares, immo etiam laetiores fructus colligamus. Omnibus igitur maxime gratulor, pro sua cuique parte tam liberaliter strenueque gesta. Deum antem precor ex animo, ut Collegium et templum diu feliciterque servet; vosque obsecro et obtestor in Domino, ut quam de vobis expectationem fecistis, non modo aequetis sed etiam vincatis.

Vobis omnibus peramanter benedico, vestrisque sacris et precibus me commendo.

Ræ Væ,

Servus in Xto,

L. MARTIN, S. J.

Rev. P. Joan. P. Frieden, S. J.,
Sup. Miss. (Ad S. Francisci in Californ.)

TUSCULUM, September 9th, 1905.

Reverend Father in Christ,

P. X.

Happy to me beyond measure have been the tidings of the coming of the fiftieth anniversary of the founding of St. Ignatius College, so dear to me, and of our church, begun under happy auspices by your worthy fellow citizens. For if, in thought, I dwell on the very abundant and happy fruit which, with God's help, you have reaped in Church and College, and with which the well-known piety and favor of your pupils and fellow citizens have hitherto requited your labors, I cannot but give thanks to Almighty God for the past, and harbor the assured hope that, for the future also, we shall reap equal, yea even more abundant fruit.

To all, therefore, I send my congratulations; to each, for the part so generously and strenuously played. For, from my heart I pray God, that long and dearly he may cherish Church and College; and I beg and beseech you in the Lord, that you will not only live up to but surpass the hopes to which you have given birth.

To all, with tenderest love, I give my blessing, and commend myself to your Holy Sacrifices and prayers.

Your Reverence's

Servant in Christ,

L. MARTIN, S. J.

Rev. John P. Frieden, S. J.,
Super. of California."

But beautiful and consoling as this message is, so expressive of deep affection and fartherly encouragement, the joy of our Jubilee is still further enhanced by the kindness of Our Holy Father, Pope Pius X.

Early in August, Rev. Father Frieden had taken steps to obtain the blessing of His Holiness for the Jubilee. It would crown all, he justly thought, if the Supreme Head of the Church would send a blessing to his far-off children, in order that the trials and successes of the first half century might end in benediction, and those of the second half open with it.

The presenting of the petition was confided to Father S. M. Brandi, S. J., of Rome, whose generous assistance afforded on more than one occasion, we cannot too warmly thank. The petition was as follows:

** *"Most Holy Father:*

Father John P. Frieden, S. J., Superior of the Mission of California, postrate at Your Holiness' feet, on the happy occasion of the fiftieth anniversary of the foundation of the church and college of St. Ignatius in the city of San Francisco, humbly begs for himself, for the Religious of the Mission, and for all the students, friends and benefactors of church and college, the Apostolic Benediction."

To have merely assented, would have been to grant fully all that had been asked; but the kindly heart of Pope Pius was not content with this. Taking the petition in his hand, he wrote the gracious reply:

"In accordance with the request made us and begging of the Lord all that is prosperous and salutary, we to our beloved sons and their works, even in the long line of the coming years, impart our Apostolic Benediction.

Given at the Vatican, August 28th, 1905.

Pius X."

In this blessing, therefore, we shall rest, here in the dawn of the coming Jubilee, hoping, as we well may, that its brightness will not be ephemeral; and, that the seeds of sacrifice planted in the last half century of effort will take root and prosper unto the ripened ear of success, for the welfare of Catholicity in San Francisco.

Beatissimo Padre

Il P. Giovanni P. Frieden d. I. superiore generale della Missione di California, prostrato al bacio del sacro piede, nella fausta occorrenza del cinquantenario della fondazione del Collegio e della Chiesa di S. Ignazio nella città di S. Francisco, umilmente implora per se, per i religiosi della sua Missione e per tutti gli studenti, amici e benefattori del detto Collegio e Chiesa, l'Apostolica Benedizione.

Che per la grazia -

Juxta preces dilectis filiis eorumdemque operibus ad multos etiam annos fausta quaeque et salutaria a Domino adprecantes, Apostolicam Benedictionem peramanter impertimus.

Ex Aedibus Vaticanis die 28 Augusti 1905

Pius PP. X

CONCLUSION.

As stated in our introduction, the present volume has been written for its friends—a family history, the warp and woof of which are the common events of daily life, of little or no interest except to those who have, at some time or other, been connected with the household. To these a name, a scene, a passing mention will call back the tenderer associations of early years, often perhaps forgotten in the bustle of the present, but never totally obliterated from the loyal heart. Should our volume contribute to the awakening of old memories in the friends of St. Ignatius, we shall consider that our labor has not been in vain.

But perhaps our very friends will turn our pages and look in vain for a name that should be there; will seek some incident that they know so well, and find it missing. Perhaps what was of great importance at the time will be passed over with a word; and what was of little moment will be found in all the minuteness of detail. Perhaps even errors will have crept in; for in dealing with such a multiplicity of matters, we dare not promise ourselves exemption from the common lot of man.

In extenuation of all our shortcomings, we can only say that we did our best with the materials at our disposal. Many things we have heard, which, upon examination, we could not trace to any authentic source; and which, hence, much to our regret, we were forced to pass over in silence. Other things there were, repeated from mouth to mouth and even at times put into print, which were evidently inexact or incorrect, and hence had to be rejected. Sometimes what seemed authentic and reliable was found to be quite the contrary, so that more than once, as new documents came to light, we were obliged to change what we had written.

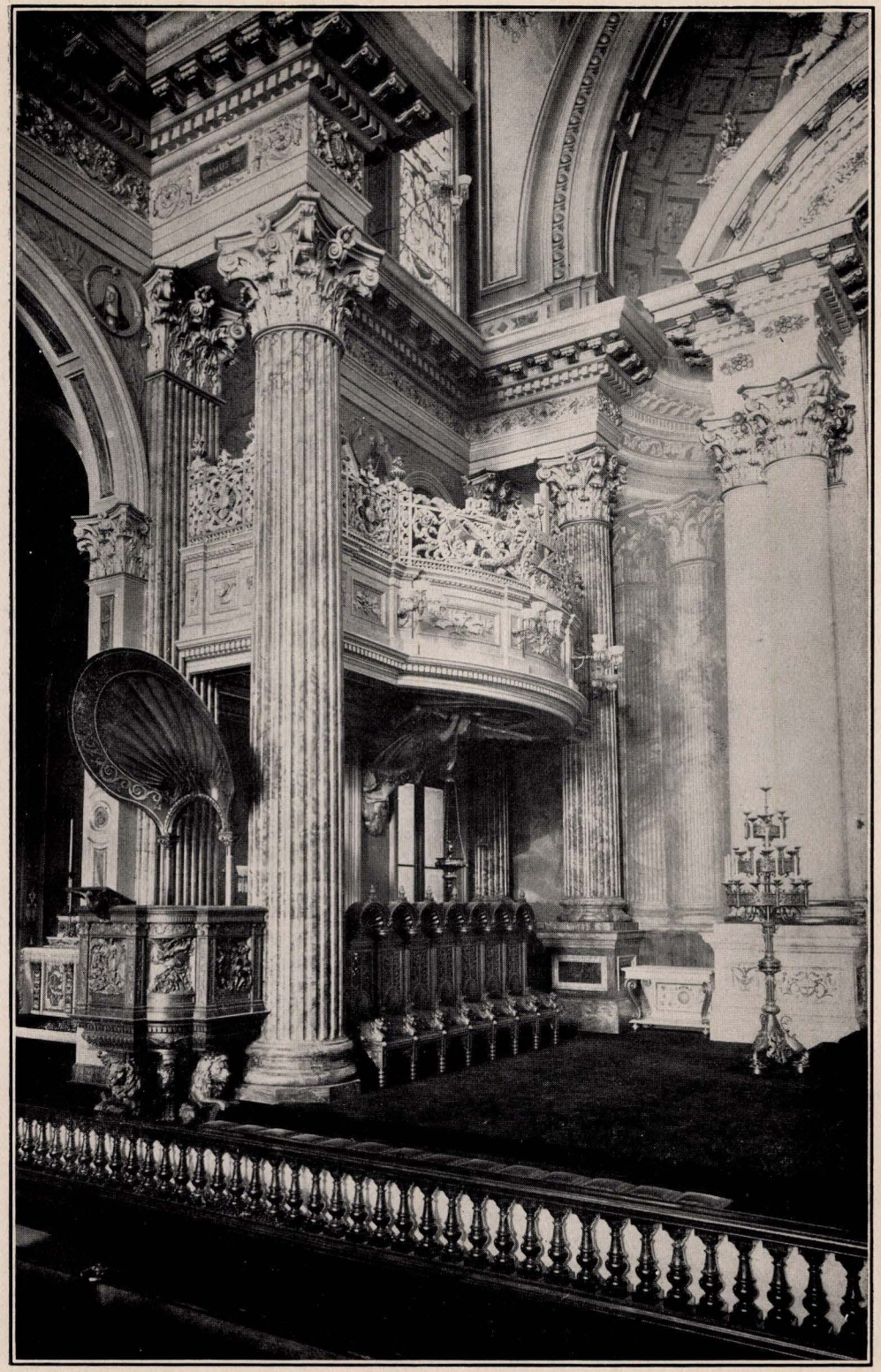
Sometimes when we had finished our pages a new benefaction came to weave itself into our story, as that of Mrs. Eleanor Martin, on August 23rd of the present year. As a memorial of our Jubilee she has promised a companion piece to the statue

of St. Ann. It is to be an angel holding a shell for the reception of holy water. The main figure is to be of purest Carrara marble; the shell is to be of marble even more precious. In artistic merit each statue is to vie with the other, for the same artistic brain will have conceived and the same artistic hand will have chiseled both.

It will be regretted by many, that little has been said about the success of the graduates and old students of St. Ignatius, in the various walks of life. But to this we answer, that to have dealt with all, would have been to swell our volume beyond due proportions, and to have selected a few, would have been to introduce invidious distinctions where all are equally dear to Alma Mater.

In mutual affection, therefore, let the scroll of the departed years be rolled up, bright as it is with many a deed of self-sacrifice and devotion; and as time unrolls the second half century of church and college's existence, let history's pen find nothing to record save the actions of those whose lives are the reflex of what their motto should be: *"Noblesse oblige."*

Appendices.



PULPIT AND TRIBUNE

INTRODUCTION TO FATHER LANGLOIS' JOURNAL.

"Journal Ecclésiastique et Religieus,
Pour San Francisco Xaverio.

La première messe dite à la Mission établie en la ville de San Francisco Xaverio fut le 17 Juin et 3e Dimanche à Pentecôte, 1849. Mr. Brouillet Prêtre V. G. de l'év. de Walla Walla, en Oregon, venu en Californie l'automne précédent, dans l'intérêt des Missions d'Oregon et occupé depuis à temps comme le seul Prêtre qui pût parler la langue de tant d'étrangers venant des Etats Unis, de l'Irlande, etc., etc., fut spécialement chargé d'acquiescer au désir des citoyens et de travailler à l'édification d'une église et d'y faire le Service divin. On commença par l'achat d'un terrain de 25 barras sur 50 —, après avoir assemblé les Catholiques les plus zélés et avoir ouvert une souscription de cinq mille piastres pour payer le lot avec la maison bâtie dessus. On disposa cette maison de manière à contenir le plus de monde possible, en ôtant tout ce qui pouvoit la restreindre et la diviser. On la tapissa avec du coton blanc tout au tour et au haut. Les Dames ornèrent le petit autel qu'on y plaça; puis nous primes logement au haut: Mr. Brouillet, Mr. Langlois venu de l'Oregon depuis quelques mois et le Capitaine A. Raballon, ami des Prêtres et débarqué d'un navir dont il étoit fatigué. Il se reposait au sein de la Religion, qu'il avoit propagée dans les iles en protégeant, conduisant et aidant les missionnairs; et il travaillait encore ici à disposer la maison, etc. Dans la semaine Mr. Brouillet partit pour Santa Barbara, pour aller voir le Rd. P. Gonzalez, Supérieur et *Gouverneur de la Mitra* en Californie, *sede Episc. vacante,* afin de traiter des intérêts moraux et temporels des missions de tout le pays. Il fut deux mois et quelques jours absent. Pendant ce temps là le brave Capitaine français mourut, en leguant une moyenne somme à l'hôte Ecclêsiastique qui le soignoit et devoit arranger toutes ses affaires. La Religion se commença un peu à pratiquer, malgré les obstacles naturels, de la soif de l'or que tous étoient venus chercher, arrivant de tous les côtés; les inconvénients, des situations précaires, incommodes, mélangées

entre inconnus et sous des tentes, pour un grand nombre, les occasions de cantines et auberges multipliées où taut de personnes se trouvaient pour s'amuser, boire et se divertir, la petitesse de l'appartement et le peu d'apparence extérieure de cette maison—Eglise, joints à l'insuffisance du Prêtre desservant qui devoit parler l'Anglais, l'Espagnol et le Français, dans un même prône, pour être entendu de tous et le manque de temps pour aller inviter et faire savoir aux maisons Catholiques, QU'ON POUVOIT FAIRE SON SALUT A SAN FRANCISCO."

APPENDIX B.

CIRCULAR LETTER OF FATHER GONZALEZ, 1848.

"Nos Fr. José Maria de Jesus Gonzalez Rubio, Predicador, Misionero Apostolico de la Regular Observancia de Ntro. S. P. Sñ Franço y Vicario Capitular Gobernador de esta Diócesi por la Sta. Yglesia Metropolitana.

A todos nuestros muy amodos diocesanos salud y paz en Ntro. S. J. C.

Desde el dia en que á pesar de nuestra insuficiencia nos vimos obligados á llebar sobre nuestros debiles hombros la pesada carga del gobierno de esta sagrada Mitra, no hemos cesado de derramar en la presencia de Dios las mas humildes súplicas por el bien y prosperidad de esta amable grey puesta á nuestro cuidado; pero sin duda el peso de nuestras culpas ha hecho que el Señor no nos oiga, ni cese en sus justos enojos. Cada dia vemos que las circumstancias son mas dificiles; que los auxilios y recursos son casi ningunos; que la esperanza de reponer el suficiente clero ya casi se extingue; y sobre todo que el culto divino por falta de arbitrios y sacerdotes amenaza en toda la Diócesi una completa ruina. Que! las divinas alabanzas, los ejercicios de piedad, de santificacion y religion; los homenages que á la Divinidad deben tributarsele en sus Templos? Acaso seran por parte de este Pueblo tan descuidados, ó tan tivios é imperfectos que al Señor ya no le sean agradables? Que! la malicia, la corrupcion y pecados de este Pueblo; habran llenado ya su medida y irritada

la Divina Justicia? querrá que el arbol de la Religion plantado aqui con el sudor y fatigas de tantos zelosos misioneros, sea trasladado á otras partes en donde dé mejores frutos? Oh! cuanto debemos temer, mis queridos diocesanos, este formidable castigo! castigo ciertamente el mayor que puede venirnos de la ira del cielo y que parece comensamos á esperimentar ya; pues Dios, por sus impenetrables juicios de pocos años á esta parte ha permitido que en este pais todo se trastorne, que la mayor parte de los misioneros se hayan muerto, ó ausentádose sin esperanza de relevo; que la educacion religiosa sea menos cada dia; que los pueblos, unos esten destruidos, otros en total abandono sin administracion de Sacramentos, sin Sacerdotes, sin culto publico, y todos ellos sin buenas costumbres, y rodeados de la mas peligrosa seduccion. ¿Cual será su suerte? Yo no lo sé; pero sí, debemos temer que si en los habitantes de este pais la ignorancia religosa aumenta, la caridad se resfria y la fé se debilita un poco mas, luego al primer impulso se lanzáran ciegos, ó á la impiedad, ó al protestantismo, ó á la indiferencia en punto de Religion, y entero olvido de Dios. . . ."

APPENDIX C.

CIRCULAR LETTER OF FATHER GONZALEZ, 1849.

"*Nos Fr. José de Jesus Gonzalez.*

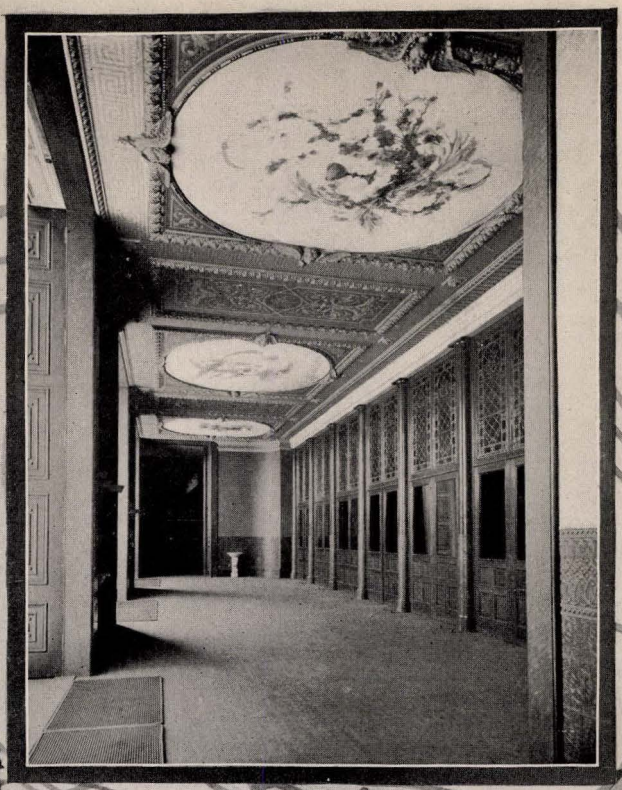
A todos nuestros muy amados fieles actualmente residentes en esta Diócesi salud y paz en Ntro. Señor, J. C.

Desde que la divina Providencia, por sus inescrutables decretos, dispuso que reportaremos el grave y delicado cargo del gobierno de esta sagrada Mitra, tubimos muy presente el principal é importantisimo deber de poneros Obreros Evangelicos que con su sana doctrina, edificante conducta y apostolico espiritu sostubisen vigorosamente, en esta diócesi Californiense, el compacto edificio de la Religion santa de J. C.; pero las diversas ocurrencias, la inmensa distancia á las fuentes, y la lamentable indigencia en que nos hallamos, han sido otros tantos obstaculos para que Nos pudiesemos dar su debido lleno á este tan sagrado

objeto. Posteriormente hemos visto con dolor el regravarse esas mismas causas, y aun revestirse de circunstancias muy dificiles. Podriamos permanecer unos frios expectadores de los males que amenazen á nuestra tan amada grey? Podriamos cumplir nuestros grandes empeños para con esta Sta. Yglesia de Californias, abandonando nuestra solicitud al eventual curso de los tiempos, hasta que presentara una facil y comoda oportunidad de ordenar nuestras operaciones relativas al cuidado pastoral que gravita sobre nuestros hombros? No, queridos hijos nuestros, vuestra salud y felicidad espiritual imperiosamente demandan que á proporcion que vuestros males se multiplican, tambien Nos redoblemos nuestros debiles esfuerzos para remediarlos. Preciso es pues arbitrar todos los medios posibles para proveer á esta Diócesi del mucho clero que necesita; para que el culto divino no se disminuya, y vuestras necesidades espirituales sean atendidas. Mas, y como resolver un problema tan dificil? Como allanar las gravisimas dificultades que nos embarazan un bien tan deseado? He aqui, hijos mios, nuestra mas dificil posicion en estos tan desgraciados tiempos. Sabeis bien, y por tan manifiesto no podeis ignorarlo, que en esta Diôcesi de California, el clero ha sido compuesto de los Rev. Padres Misioneros del Sagrado Orden de Predicadores, y de los Colegios Apostolicos de San Fernando y de Zacatecas; pero estos han minorado tan notablemente que apenas hoy se encuentra un pequeño numero de ellos agravado de los años, del trabajo, de enfermedades, y principalmente del desconsuelo de no tener esperanza alguna de relevo. Ahora poco hemos sido, es verdad, auxiliado con algunos pocos Sacerdotes seculares; mas en tan corto numero, que no bastan á cubrir una octava parte de los lugares urgentemente necesitados del ejercicio de su sagrado ministerio. De donde pues, nos proveeremos del Clero necesario? Será de los Colegios Apostolicos que han fundado y sostenido la Religion en este pais? No; porque las circunstancias de los tiempos han disminuido tanto su numero, que apenas pueden atender á sus proprios Seminarios. Será del Clero secular de las otras Diócesis de esta Metropoli? Entiendo que no; porque no hay aqui ni un solo beneficio ecclesiastico con que proporcionarles su subsistencia; pero aunque los hubiese y pingües, los Señores Obispos apenas

pueden atender á las necesidades de su propria grey, y aunque sin duda abundan en los mayores deseos, no podran auxiliarnos. Podrá crearse aqui mismo el clero necesario? Es evidente que no; pues un pais naciente como el nuestro, que carece de Colegios, y aun de escuelas de primeras letras no puede todavia producir jovenes, ni personas instruidas, que aspiren al estado ecclesiastico; pero aun cuando abundasen dichos establecimientos literarios, no podria actualmente improvisarse de ellos el Clero suficiente con la urgencia que la necesidad de estos pueblos demanda. De donde, pues, nos proveeremos de Sacerdotes instruidos, zelosos y proporcionados a las actuales circunstancias del pais? Solo de la Europa. Alli sí abundan y estan prontos a venir. Mas, y con que fondos, con que rentas podremos conducirlos? Esta Yglesia de California no cuenta con ningunas y aun los recursos que antes tenia en el sistema de Misiones aqui establecido, y los auxilios del Fondo Piadoso y todo este ha desaparecido. Que nos queda despues de Dios? Solo el recurrir á vuestra piedad. O muy amados hijos mios: solo este recurso humano nos queda, y si en él no encontramos el debido apoyo, creedme, lo decimos con dolor, vuestras espirituales necesidades quedaran sin remedio, el culto divino será destruido, y la Religion misma desaparecerá, y con ella todo el consuelo de la presente vida y la felicidad de la eterna. Mas no, no será asi; porque esperamos en el Señor ha de vernos con misericordia: confiamos tambien en vuestra piadosa generosidad, y tanto, que en ella creemos tener un seguro recurso para realizar la noble é importante mira que tanto tiempo ha, ocupa nuestros deseos de conducir aqui el competente numero de Sacerdotes los mas aproposito, que os edifiquen con su conducta, os instruyan con su doctrina, y fervorosos cumplidamente os auxilien con su sagrado ministerio. A este importante fin, O amados hijos, y confiados en vuestra noble generosidad, tan luego como tomamos las riendas de este gobierno ecclesiastico, nuestro primer cuidado fue llamar en nuestro auxilio á los distinguidos Sacerdotes de la Congregacion de los Sagrados Corazones de Jesus y Maria. En efecto el Illmo. Sôr. Maigret nos remitió á los Rs. Ps. Lebret y Holbein, quienes actualmente sirven en esta Diócesi, y por conducto de ellos mismos hemos pedido al Rmo. é Illmo. Señor Bonamie algunos otros Misioneros que espero

llegaran pronto; pero que son estos tan pocos Obreros Evangelicos, para sostener el culto divino en tantos Templos; administrar los Santos Sacramentos en pueblos tan numerosos; dirigir la cristiana y esmerada educacion de tantos niños, y atraher al seno de la Religion tantas tribus de gentiles? Necesario son pues, en tan dilatada Diócesi, al menos unos cuarenta zelosos Misioneros; pero para que vengan, es indispensable antes crear un fondo suficiente para los precisos gastos de pasaje, subsistencia, etc. Que hará esta sagrada Mitra vacia de todos recursos? Ya lo he dicho, hijos mios, no nos queda otro recurso sino implorar vuestra piedad. Por tanto, O Christianos, todos los que estais en esta Diócesi, si amais verdaderamente á Jesu Christo y su Religion Santa, si quereis que ella arraigue y floresca en medio de nosotros, y que santifique vuestras almas y las conduzca al cielo, preciso es que, con una mano liberal, proporcioneis los recursos temporales necesarios. Cada uno segun su piedad y generosidad, dé lo que espontaneamente guste: quizá la divina Providencia solo aguarda probar vuestra mas o menos liberalidad, para otorgarnos el completo remedio á nuestras espirituales necesidades. No dudamos un momento, queridos hijos y muy amados diocesanos nuestros, el que aceptareis gustosos esta sencilla manifestacion que os hacemos de nuestros sentimientos y mas vivos deseos, para que luego al punto veais con el mayor empeño la grande obra que os proponemos. Conocemos bien vuestra piedad y nobles sentimientos, y por lo mismo nos abstenemos de aquellos discursos y exhortaciones pateticas que suelen usarse al implorar la pieddad publica. Que es lo que podriamos deciros? Acaso que se trata de vuestro bien, del honor y culto de Dios, y del lustre y engrandecimiento de vuestro pais? Esto ya lo sabeis y vivimos seguros de vuestra emulacion por conseguirlo. En verdad os hariamos un manifiesto agravio si trataremos ahora de persuadiros que la actual empresa es la mas util, la mas urgente, la mas necesaria, la mas conforme á vuestros sentimientos, á vuestra profesion cristiana, y á vuestra felicidad verdadera, tanto eterna como temporal. Baste pues indicaros, que la Religion Sta. de J. C. sin vuestra cooperacion y sacrificios, no puede permanecer mas en este pais; que el culto divino sin Sacerdotes y rentas suficientes no puede subsistir por mas tiempo; que la administracion de los Sacra-



VESTIBULE
FORMER GALLERY

mentos é instruccion de la juventud, y por ultimo la conversion de los Gentiles, no pueden hacerse sin Operarios evangelicos que consagren sus talentos, su trabajo, y aun la misma vida por tan grandes objetos. Considerad, hijos mios, todo esto: y obrad segun vuestra tan conocida piedad y generosidad. Como para subvenir a las espirituales necesidades de los muchos fieles que actualmente ocurren al Placer, hemos destinado á los Rs. Ps. Ramirez y Holbein; á estos mismos les hemos hecho tambien el encargo de que á su transito por los principales lugares, y el tiempo que permanescan en el Placer, abran suscripciones, colecten y reciban las donaciones, limosnas y oblaciones voluntarias, que les sean ofrecidas para el referido objeto de conducir aqui los sacerdotes necesarios. Por tanto, mis queridos hijos, podeis entregar á los dichos Rs. Ps., ó á la persona que ellos señalen, cuanto vuestra piedad y liberalidad os inspirare, confiados en que todo redondará en vuestro provecho, ademas de las celestiales bendiciones con que el Señor os premiará la parte que tomareis con vuestras donaciones y limosnas en una obra tan interesante, tan piadosa, y tan del agrado de Dios Nuestro Señor; quien os conserve, O mis queridos hijos, y os llene de su santa gracia y amor. Amen.

Dada en Santa Bárbara, firmada y refrendada segun estilo, á trece dias del Mes de Junio de 1849. Fr. Je. Ma. de Jesus Gonzalez.

APPENDIX D.

DEED OF FATHER SANTILLAN TO JAMES R. BOLTON.

José Prudencio Santillan and
M. A. R. de Poli, Agent,
to
Santiago R. Bolton.
Deed.

En la ciudad de San Francisco, territorio de la Alta California, á los once dias del mes de Abril del año de N. S. de mil ochocientos cincuenta, por ante mi el infrascrito Notario Público de la referida ciudad, se presentaron el Sr. D. José Prudencio

Santillan cura párroco y ministro de la misma y de la Mision de Dolores y el Dr. Don Manuel Antonio Rodriguez de Poli como un apoderado general y dijeron que venden y dan en venta real y perpetua desde ahora para siempre al Sr. D. Santiago R. Bolton de dicha ciudad de San Francisco todas las fincas y demas bienes que tienen en el distrito de la referida Mision compuestos de todas las casas y las rancherias de la Mision que se hallaban incultas en el mismo dia en el ya citado distrito que seran tres sitios de ganado mayor, poco mas ó menos, y que lindan por el norte con Yerba Buena, por el noroeste con el presidio de San Francisco, por el oeste con tierras de los herederos de Don Francisco Haro, por el sud con parte del rancho de los Sanchez y por el este con la bahia, cuyas fincas y terrenos han sido concedidos al citado Dn. José Prudencio Santillan por el gobierno de las Californias en el referido dia diez de Febrero del año mil ochocientos cuarenta y seis segun mas terminantemente consta del documento original de que hacen entrega.

Asi mismo venden al nombrado D. Santiago R. Bolton la casa y tierras adquiridas del Sr. R. Ridley que se hallan en el centro de la referida Mision detalladas en el documento original de adquisicion que igualmente entregan al comprador al cual ceden todas las regalias de derecho y accion que tenian por el precio y cantidad de doscientos mil pesos fuertes de plata acuñada que el citado D. José Prudencio Santillan y su apoderado general confiesan haber recibido y que aunque no parece de presente renuncian á las leyes del caso y de ello le dan recibos y finiquito en forma, declarando ser el justo precio y que si mas fuese, le hacen la gracia y donacion que el derecho llama inter vivos y renuncian tambien á las leyes que tratan de la lesion *enorme enormisima* queriendo que todo lo que le venden sea para él, sus herederos y sucesores, disfrutandolo libre y pacificamente y tomando la posesion judicial cuando bien creyere conveniente, para lo cual se dan por citados y emplazados en debida forma.

Le esceptuan de esta venta el cuadro entero de casas de Galeria y el terreno que sea necesario para formar un cuadro completo empezando por el norte con el terreno de Francisco Rufino, siguiendo hasta la esquina del cementerio y de este igual estension al oeste, lo que desde hoy para siempre servirá para

subsistencia del culto, párroco y ministros de la Sta. Yglesia Católica Apostólica Romana. Igualmente se esceptuan de la venta dos lotes de cien varas de cuadro cada uno lindando por el oeste con el cuadro de la Yglesia y casa de la Mision, otro lote de cuatrocientas varas sitas al sud del arroyo del sud de la Mision donde concluye el estero, otro lote de quince mil cuatrocientas doce varas cuadradas sitas en el camino de la Mision al presidio de Sn. Franco. donde se halla establecido Sr. Goux y sus compañeros y otro lote de cuatrocientas varas en cuadro sitas en el valle de Cañutal lindando por el este con el camino real, y para que conste asi otorgan siendo testigos Dn. Juan Gutierrez y D. Mariano Rodriguez Palmer de todo lo cual doy fe, fecha ut retro.

José Prudencio Santillan. (No seal)
Dn. Manuel A. Rodriguez de Poli. (No seal)
Mariano R. Palmer.

APPENDIX E.

LIST OF PUPILS FROM 1855 TO 1861.

The following lists have been compiled from the account books of Father Maraschi, and, though incomplete, will be found of interest:

List of Students during '55 and '56.

Bowie, Harry
Brophey, Edwin
Brophey, John
Carson, James
Conway, James
Conway, John
Crittenden, Howard
Crittenden, James
Crittenden, Parker
Davies, John
Davies, Thomas
Davies, ———
Egan, Edward
Guerin, James
Hickey, John
McCabe, John
McCabe, Richard
O'Neil, Alexander
O'Neil, Jeremiah Thos.
Palliesse, Alexander
Sheppard, William
Sullivan, Frank
Sullivan, Robert

List of Students during '56 and '57.

Anion, William
Bowie, Augustus
Bowie, Harry
Brannan, John
Bryant, John
Burke, Thomas
Campion, Eugene
Carew, John
Carew, Thomas
Carew, William
Carson, James
Carton, James
Caulfield, ———
Cavanagh, Edward
Cochran, Richard
Coffey, Edward
Connolly, Nicholas
Crawley, ———
Crittenden, Howard
Crittenden, James
Crittenden, Parker
Davies, John
Davies, Thomas
Davies, ———
Duff, Harry
Duff, William
Egan, Edward
Farrell, Andrew
Farrell, ———
Finnerty, William H.
Fuller, Joseph
Gallagher, Edward
Gallagher, John
Gerke, Lewis G.
Glynn, Thomas
Golden, Thomas
Harris, David
Harris, John W.
Hayes, William
Hickey, John
Hogan, Robert
Huber, Arnaud
Huber, Charles
Huber, William
Humphrey, Charles
Hyland, William
Inge, Richard
Kelly, Charles
Kelly, George
Kelly, John
Kelly, William
Kenny, James

List of Students during '56 and '57.—Continued.

KENNY, JOSEPH
KIERNAN, FRANCIS
MARKS, THOMAS E.
MARSHALL, ———
MAUME, MATTHEW J.
MCCABE, JOHN
MCCABE, RICHARD
MCGOWAN, HUGH
MCKNIGHT, HUGH
MCNAMARA, JOHN
MITCHELL, THOMAS
MOGAN, PATRICK
O'BRIEN, CHARLES D.
O'CONNELL, JOHN
O'FARRELL, THOMAS
O'NEIL, ALEXANDER
PARDOW, GEORGE
PARDOW, ———
PIPER, JOHN
POLLOCK, W. D.
REICHERT, LEWIS
RITCHIE, ARCHIBALD
ROGERS, THOMAS
STONE, GEORGE
SULLIVAN, FRANK
SULLIVAN, JOHN
SULLIVAN, ROBERT
TIGNERA, EUGENE
TOOTE, RICHARD
TUCKER, JOHN
VERDENAL, DOMINIC
WASHBURN, ———
WHITE, LEWIS
WILLIAMS, JAMES
WINGARD, JAMES BENTON
WINGARD, THOMAS
ZERNAN, EMANUEL

List of Students during '57 and '58.

ANION, WILLIAM
BALDWIN, ———
BARRY, JAMES
BLANCHARD, CARLISLE
BLANCHARD, CHARLES
BLANCHARD, CLAUDE
BLANCHARD, WENTON
BOWIE, AUGUSTUS
BOWIE, HARRY
BRUNN, JACOB
CAVANAGH, EDWARD
COFFEY, EDWARD
COFFEY, WILLIAM
CONNELL, MATTHEW
CROWLEY, JOHN
DUFF, HARRY
DUFF, WILLIAM
EGAN, EDWARD
ELLIS, JOSEPH
ETHEREDGE, WILLIAM H.
GARTHORNE, CHARLES
GARTHORNE, HENRY
GEDGE, FRANK
GEDGE, ———
GILHOOLY, THOMAS
GLYNN, THOMAS
GREEN, GEORGE
GROSSO, COSTANTINO
HART, HUGH
HAYES, JOHN
HAYES, WILLIAM
HEANY, HIRAM
HILL, JOSEPH
HUGHES, JAMES
JENNINGS, HENRY
KEARNEY, JOHN
KELLY, WILLIAM
KENNY, JAMES
KENNY, JOSEPH
KIERNAN, FRANCIS
KING, RICHARD
LAWLESS, PETER R.
LUDWIG, GEORGE G.
MAGUIRE, GUTHRIE
MAHONY, JOHN
MARTIN, WILLIAM
MCCABE, JOHN
MCCABE, RICHARD
MCCORD, EDWARD
MCGOWAN, HUGH
MCGREGOR, JOSEPH
MCMANUS, JAMES B.

List of Students during '57 and '58.—Continued.

McMinn, W. H.
McKnight, Hugh
McQuaide, Joseph
McSweeny, Eugene
Mogan, Patrick
Mogan, ———
Noe, Jesus
Noe, Vicénte
O'Connell, John
O'Hara, ———
O'Hara, ———
O'Hegan, John
Pardow, George
Pardow, ———
Rogers, Thomas
Skelly, ———
Sleven, Thomas M.
Splivalo, Caesar
Stoltz, Geo. Washington
Sullivan, Frank
Sullivan, Robert
Sweeny, Eugene
Tignera, Eugene
Vaughn, John
Vizgard, Joseph
Washington, Frank
Washington, John
Welsh, Michael
Welsh, ———
Wheaton, Leonard

List of Students during '58 and '59.

Amedeé, Ferdinand
Blanchard, Carlisle
Blanchard, Charles
Blanchard, Claude
Cavanagh, Edward
Egan, Edward
Faulkner, William
Glynn, Thomas
Grosso, Costantino
Hart, Hugh
Hayes, John
Hayes, William
Hill, Joseph
Kelly, John
Kelly, William
Mogan, Patrick
McCabe, John
McCabe, Richard
McGowan, Hugh
McManus, James B.
McQuaide, ———
O'Connell, John
Welsh, Michael
Welsh, ———

List of Students during '59 and '60.

Cavanagh, Edward
Egan, Edward
Glynn, Thomas
Grosso, Costantino
Hart, Hugh
Hayes, John
Hayes, William
Kelly, John
Kelly, William
Mogan, Patrick
McCabe, John
McCabe, Richard
McGowan, Hugh
McManus, James B.
McQuaide, Joseph
O'Connell, John

The printed catalogues contain the names of pupils in succeeding years.

COLLEGE HALL

APPENDIX F.

MEMBERS OF THE CLERGY WHO HAVE BEEN PUPILS OF ST. IGNATIUS.

Rt. Rev. Edward John O'Dea, D. D.
Rev. John Cassin
Rev. John Coyle
Rev. John E. Cottle
Rev. John Sullivan
Rev. Robert Sesnon
Rev. P. J. Collopy
Rev. Edward P. Dempsey
Rev. Joseph Noonan
Rev. Thomas O'Malley
Rev. Joseph Gleason
Rev. John Harrington
Rev. Thomas P. Heverin
Rev. William Galvin
Rev. John W. Brockhage
Rev. Joseph O'Rourke, O. P.
Rev. Volney J. Hunt, O. P.
George Sturla, O. P.
Rev. Alexander P. Doyle, C. S. P.
Rev. Henry I. Stark, C. S. P.

APPENDIX G.

MEMBERS OF THE SOCIETY OF JESUS WHO HAVE ENTERED FROM ST. IGNATIUS COLLEGE.

Rev. James O'Sullivan
✠Daniel Crowley
✠Francis Leonard
Rev. Jeremiah Collins
Rev. John Cunningham
Thomas Landers
Rev. Dionysius Mahony
Rev. Joseph Riordan
Rev. Julius Egloffstein
✠James Cunningham
✠Richard Redington
Rev. William Culligan
✠Thomas Boland
Rev. Joseph Mulligan
Rev. George Butler
Rev. Joseph Landry
Rev. Patrick Foote
Rev. Richard Bell
Rev. Henry Whittle
Rev. Joseph Lydon
✠Lawrence Casserly
Rev. James Malone
✠John Malone
✠Joseph O'Connor
William Boland
John Hayes
Denis Kavanagh
John Brazel
Anthony Drathman
John Grisez
Cornelius Buckley
Charles Carroll
Frederick Ruppert
George Meany
Joseph Morton
✠Frederick Peterson
Edward McCarty
✠Andrew Ransom
✠John Clynes
John Madden
John Laherty
Robert Burns
Hubert Flynn
Henry Brainard
Felix Rossetti
Henry Walsh
Patrick Deignan
Nicholas Bell

Members of the Society of Jesus who have entered from St. Ignatius College.—Continued.

EUGENE OLIVER
TIMOTHY MURPHY
JOSEPH SULLIVAN
JOSEPH STACK
JOHN GEARON
EDMUND WALL
CHARLES WALSH
JAMES CONLON
WILLIAM KEANY
CORNELIUS DEENEY
LEO SIMPSON
GEORGE FOX
GREGORY KAST
ZACHEUS MAHER
MARTIN MAHER
THOMAS FLAHERTY
JOSEPH CROWLEY
ADRIAN MCCORMICK
WILLIAM LONERGAN
VICTOR WHITE
ARTHUR COGHLAN
EDWARD WHELAN
CORNELIUS MCCOY

APPENDIX H.

GRADUATES.

Masters of Arts.

ALEXANDER A. O'NEILL, M. D...1867
FRANCIS J. LEONARD, S. J.....1867
HON. J. F. SULLIVAN, LL. B....1872
ROBERT P. TOBIN.....1873
THOMAS H. GRIFFIN.....1874
THOMAS D. RIORDAN.....1874
JAMES I. BOLAND, LL. B.....1876
JOHN T. FOGARTY.....1876
WILLIAM I. FOLEY.....1877
PETER F. DUNNE, LL. B.....1878
GUSTAVE MAHÉ, JR., M. D.....1878
FRANCIS C. CLEARY, LL. B.....1880
REV. HENRY D. WHITTLE, S. J...1880
JOSEPH J. DUNNE, LL. B.....1880
HENRY F. PRICE.....1881
JOSEPH F. BLUXOME, LL. B.....1884
CHARLES B. LASTRETO.....1886
REV. JOSEPH M. GLEASON.....1888
THADDEUS E. PAWLICKI, LL. B..1892
RICHARD V. CURTIS, LL. B.....1892
GEORGE A. CONNOLLY, LL. B....1902
JOHN L. MULRENIN.....1903
FRANCIS L. FENTON.....1903
WILLIAM A. BREEN.....1905
EDWARD A. FOLEY.....1905
WILLIAM J. KIEFERDORF.....1905
OWEN E. MCCANN.....1905
STANISLAUS A. RILEY.....1905

Bachelors of Arts.

AUGUSTUS J. BOWIE.....1863
HENRY P. BOWIE.....1865
FRANCIS J. LEONARD, S. J.....1865
ALEXANDER A. O'NEILL, M. D...1865
MAJOR GEO. E. F. HARRISON,
Artillery Corps, U. S. A.....1869
HON. J. F. SULLIVAN, LL. B.....1870
JOHN A. HICKS.....1871
JAMES H. RYAN.....1871
ROBERT P. TOBIN.....1872
THOMAS H. GRIFFIN.....1873
THOMAS D. RIORDAN.....1873
REV. J. J. VON EGLOFFSTEIN, S. J.1874
JAMES I. BOLAND, LL. B.....1875
JOHN T. FOGARTY.....1875
ALFRED R. KELLY.....1875
FLORENCE J. MCAULIFFE.....1875
MICHAEL F. O'CONNOR.....1875

Graduates—Bachelors of Arts.—Continued.

Joseph Pescia, M. D.....1875
Matthew I. Sullivan, LL. B...1876
Alfred R. Tobin.....1876
Thomas Boland, S. J.....1876
William I. Foley.....1876
Peter F. Dunne, LL. B.....1877
Gustave Mahé, Jr., M. D.....1877
Henry I. Blaney.....1878
William L. Whelan.....1878
Albert M. Whittle.....1878
Rev. Henry D. Whittle, S. J...1879
Francis C. Cleary, LL. B.....1879
Joseph J. Dunne, LL. B.....1879
Henry F. Price.....1879
William T. Kearns.....1881
Joseph Hughes.....1881
George J. Duraind.....1881
Edmund W. Marks.....1881
Hon. James D. Phelan, LL. B..1881
Augustus Casserly.....1881
John J. Dillon.....1882
James I. Egan.....1882
John F. Brooke.....1882
John B. Casserly, LL. B.....1882
William J. Sweigert, LL. B....1883
Thomas F. Connolly.....1884
Charles H. McKinstry, Capt. Engineer Corps, U. S. A.....1884
Charles B. Lastreto.....1885
Robert J. O'Connell, M. D.....1885
Andrew Carrigan.....1886
Clarence J. McKinstry, LL. B.1886
James F. Leddy.....1887
Michael O'Dea.....1887
Joseph S. Tobin, LL. B.....1887
Rev. Joseph M. Gleason.....1887
Henry A. Tobin.....1888
John F. Campbell.....1888
Louis De F. Bartlett, Ph. B...1888
Francis I. Francoeur.....1888
John S. Drum, LL. B.....1891
Thaddeus E. Pawlicki, LL. B..1891
Richard V. Curtis, LL. B.....1892
Robert J. Hicks.....1893
Benjamin L. McKinley, LL. B.1893
Francis J. Burke, LL. B.....1894
Attilio H. Giannini, M. D.....1894
Bernard F. McElroy, M. D.....1894
Cyril P. Williams, B. Sc.....1895
Luke J. Flynn.....1895
John L. Mulrenin.....1896
Francis G. Reichling.....1896
Robert H. Richards.....1896
Francis A. Morton.....1896
Joseph M. Kelly.....1896
Richard C. Tobin, Jr.....1896
George J. Cleary.....1897
Francis L. Fenton.....1897
Joseph Meagher, M. D.....1897
Milton B. Lennon, A. M., M. D.1897
William A. Breen, LL. B.....1898
Percy R. Hennessy.....1898
Henry C. Costa.....1898
Walter J. M. Williams, M. D..1899
Henry D. Fanning, M. D.....1899
George Golden Fox, S. J.....1899
John N. Carrigan.....1899
Clarence Carrigan, Lieut. Artillery Corps, U. S. A.....1899
Joseph G. Freechtle.....1899
Leo. C. Lennon, A. M., Ph. D., LL. B.....1899
Wylie J. Dunn.....1899
Michael F. Buckley.....1900
Zacheus J. Maher, S. J.....1900
Edward F. O'Day.....1900
Stanislaus A. Riley, LL. B....1900
Richard L. Williams.....1900
Constantine R. Bricca.....1901
William P. Golden.....1901
John E. Hughes.....1901
Hubert M. Hussey.....1901
Joseph A. Murphy.....1901
Louis X. Ryan.....1901
George A. Connolly, LL. B.....1902
Francis I. Barrett.....1902
Frederick J. Churchill.....1902
Alfred J. Cleary.....1902
Edward A. Foley.....1902
Owen E. McCann.....1903
Michael I. Coffey.....1903
Francis X. Williams.....1903
Charles A. Schott.....1904
Robert X. Ryan.....1904
William A. Breen.....1904
Joseph R. Crowley.....1905
Thomas J. Flaherty.....1905
Anthony J. Smith.....1905
John L. Whelan.....1905

Masters of Science.

JOHN J. MONTGOMERY, PH. D....1880
JAMES F. TEVLIN, LL. B.....1881
JOHN E. FITZPATRICK.....1881
EDWARD P. LUBY.....1884
EUGENE MCFADDEN.....1886
FREDERICK H. JUNG, LL. B.....1889
JAMES J. CONLON, S. J.....1889
EDWARD J. BANNING, LL. B.....1892
JAMES F. SMITH, M. D.....1892

Bachelors of Science.

JEROME A. HUGHES, M. D.....1875
THOMAS TULLY.....1875
JOHN W. STATELER.....1876
JOHN J. MONTGOMERY, PH. D...1879
EDWARD MCGARY.....1879
RICHARD P. DOOLAN.....1879
WILLIAM C. ANDREWS.....1879
JAMES F. TEVLIN, LL. B.....1880
WILLIAM T. KEARNS.....1880
JOHN E. FITZPATRICK.....1880
JOSEPH HUGHES.....1880
FRANCIS G. DRUM.....1881
JAMES DUNN.....1881
JOHN J. DILLON.....1881
J. DOWNEY HARVEY.....1881
REV. RICHARD H. BELL, S. J.....1881
EUGENE A. BEAUCE.....1882
HUMPHREY B. MOYNIHAN.....1882
FREDERICK MORRISON.....1882
LOUIS KOCH.....1882
JOSEPH F. BLUXOME, LL. B.....1883
THOMAS F. CONNOLLY.....1883
WILLIAM GILBERT, LL. B.....1883
FRANCIS P. HUGHES.....1883
EDWARD P. LUBY.....1884
QUIRINO R. CORBALA.....1884
AMBROSE O'NEILL.....1885
CHARLES W. CALLAGHAN.....1885
WILLIAM H. SMITH.....1885
JOSEPH W. STAPLETON.....1886
ANDREW G. MAGUIRE, LL. B.....1886
EUGENE MCFADDEN.....1886
ERNEST HARTMAN.....1886
DANIEL V. EGAN.....1887
JOHN D. COSTIGAN.....1887
DENNIS F. AHERN.....1887
THOMAS J. O'BRIEN.....1887
WILLIAM B. RYDER.....1887
FREDERICK H. JUNG, LL. B.....1888
JAMES J. CONLON, S. J.....1888
OSCAR F. ROULEAU.....1889
EDWARD DONOHUE.....1889
JOHN J. GALLAGHER, M. D.....1889
GUIDO E. CAGLIERI, M. D.....1890
THOMAS P. CONLON.....1890
DAVID M. BURNETT, LL. B.....1891
JAMES D. FAIRCHILD.....1891
JAMES F. SMITH, M. D.....1891
MAURICE W. O'CONNELL, M. D..1891
EDWARD J. BANNING, LL. B.....1892
FRANCIS P. HAYNES, LL. B.....1892
JOHN A. LENAHAN, LL. B.....1892
CASIMIR F. PAWLICKI, M. D.....1892
CHARLES W. SWEIGERT.....1893
THOMAS W. HICKEY, LL. B.....1893
SATURNINO GONZALEZ.....1893

HONORARY DEGREES.

Doctors of Laws.

CHARLES W. CALLAGHAN.....1905
ANDREW CARRIGAN.....1905
JAMES V. COFFEY.....1905
J. DOWNEY HARVEY.....1905
EUGENE P. MURPHY.....1905
CAPT. ALBERT H. PAYSON.....1905
HON. JAMES D. PHELAN.....1905
RICHARD E. QUEEN.....1905
ROBERT X. RYAN.....1905
HON. FRANK J. SULLIVAN.....1905
HON. JEREMIAH F. SULLIVAN....1905
MATTHEW I. SULLIVAN.....1905
HON. JOSEPH S. TOBIN.....1905

Doctors of Philosophy.

THOMAS E. BAILLY, M. D.....1905 JOHN GALLWAY, M. D.....1905

Master of Arts.

HARRY F. SULLIVAN.....1905

APPENDIX I.

SECULAR PROFESSORS IN ST. IGNATIUS, 1860-1905.

Lists compiled from catalogues:

1860

MR. F. SEREGNI
MR. JOHN EGAN
MR. W. H. DOYLE

'61

Appointed	*Resigned*
MR. J. P. MCCURRIE	MR. W. H. DOYLE
MR. J. O'DONOGHUE	

'62

MR. W. J. G. WILLIAMS	MR. T. SEREGNI

'63

REV. M. O'REILLY
MR. J. P. GRACE
MR. H. MAGINN
MR. J. D. BOYLE

'64

MR. J. P. GRACE
MR. J. D. BOYLE

'65

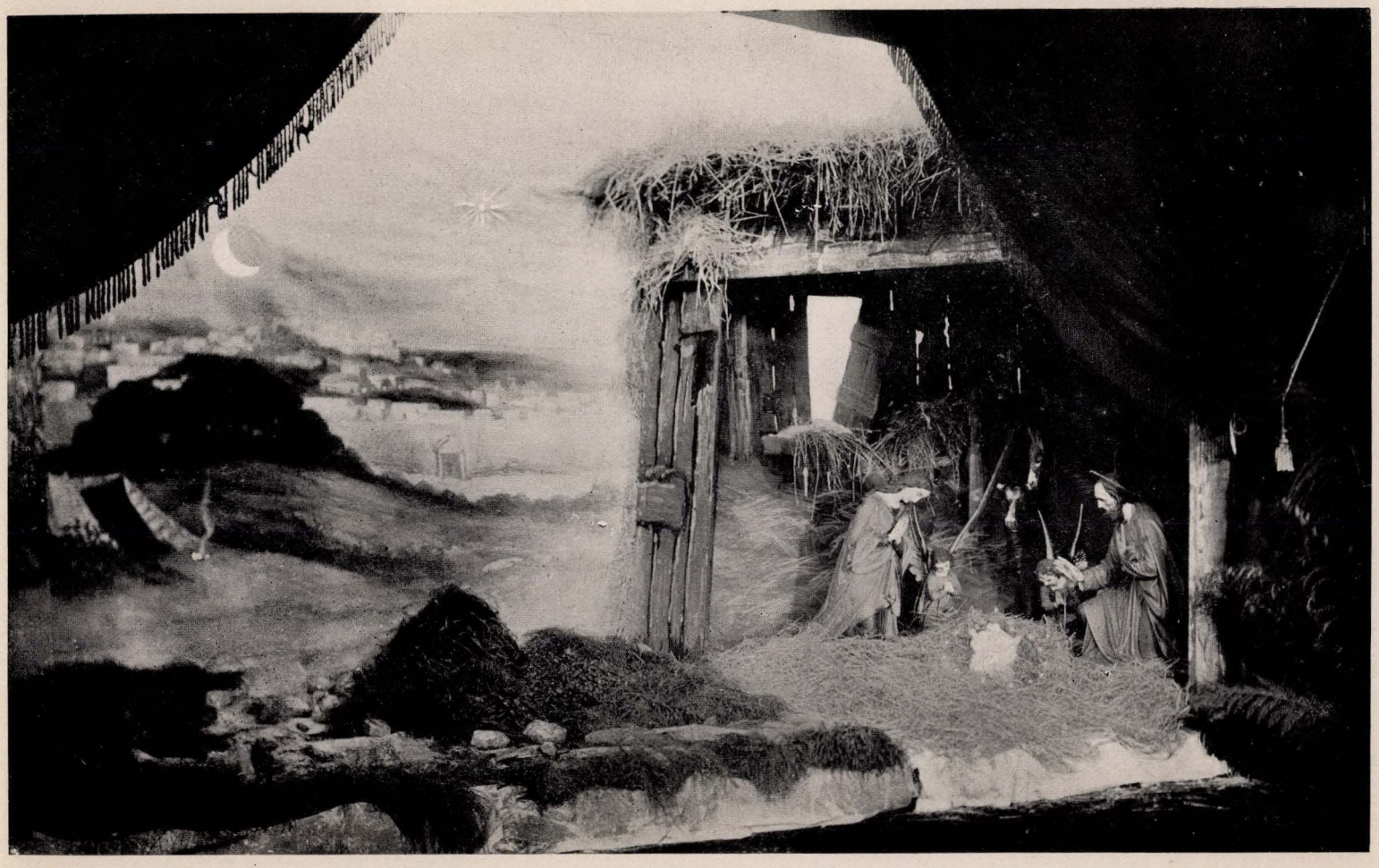
MR. JOHN P. CAMPBELL	REV. M. O'REILLY
	MR. W. J. G. WILLIAMS
	MR. JOHN EGAN
	MR. HENRY MAGINN
	MR. JOHN P. MCCURRIE

'66

MR. FRANCIS LEONARD
MR. JOHN EGAN

Secular Professors in St. Ignatius College.—Continued.

Appointed	*Resigned*
'67	
Mr. J. W. Lannon	Mr. Francis Leonard
Mr. J. O'Dwyer	
'68	
Mr. J. D. Sullivan	Mr. J. P. Campbell
Mr. J. Gosgrove	Mr. J. W. Lannon
Mr. D. O'Connell	
'69	
Mr. Chas. B. Mahon	Mr. D. O'Connell
Mr. J. W. Lannon	Mr. J. O'Dwyer
Mr. D. J. Delay	
Mr. A. R. Reid	
'70	
Mr. J. O'Dwyer	Mr. J. P. Cosgrove
	Mr. J. W. Lannon
'71	
Mr. J. F. Sullivan, A. M.	Mr. J. P. O'Donoghue
Mr. W. C. Crook	Mr. J. D. Sullivan
Mr. R. M. Clarken	Mr. J. O'Dwyer
Mr. D. E. Lordan	
Mr. T. A. O'Sullivan	
'72	
Mr. W. B. Cundall	Mr. Chas. B. Mahon
Mr. P. J. Cunningham	Mr. J. Egan
	Mr. T. A. O'Sullivan
'73	
Mr. J. C. Robinson	Mr. R. M. Clarken
Mr. G. W. Rooney	Mr. P. J. Cunningham
Mr. L. Von der Mehden	Mr. J. C. Robinson
'74	
Mr. J. G. Maguire	Mr. J. F. Sullivan, A. M.
Mr. M. Hanrahan	Mr. G. W. Rooney
Mr. D. J. Sullivan	
'75	
Mr. P. Chamberlaine	Mr. D. J. Sullivan
Mr. Jas. O'Brien	Mr. J. G. Maguire
Mr. T. E. Cahill	
'76	
Mr. D. J. Sullivan	Mr. W. B. Cundall
Mr. E. Nichols	Mr. T. E. Cahill
Mr. J. I. Boland, A. M.	Mr. P. Chamberlaine
Mr. F. McAuliffe, A. B.	Mr. M. Hanrahan



CHRISTMAS CRIB, 1904

Secular Professors in St. Ignatius College.—Continued.

Appointed	*Resigned*
'77	
Mr. J. Hughes, S. B.	Mr. Jas. O'Brien
'78	
Mr. G. M. Hubbard, A. B.	Mr. E. Nichols
	Mr. J. I. Boland, A. M.
'79	
Mr. W. L. Whelan, A. B.	Mr. A. R. Reid
'80	
Mr. C. Ryan (Northrop)	Mr. G. M. Hubbard, A. B.
	Mr. W. C. Crook
	Mr. J. Hughes, S. B.
	Mr. F. McAuliffe, A. B.
	Mr. L. Von der Mehden
'81	
Mr. J. Manning	Mr. D. E. Lordan
Mr. A. Thornton	Mr. D. J. Sullivan
Mr. J. E. Fitzpatrick, S. M.	
'82	
Mr. F. Knell	Mr. J. Manning
Mr. E. Beauce, S. B.	Mr. D. J. Delay
Mr. S. Haskins, A. B.	
'83	
Mr. Pedro A. Espina	Mr. C. Ryan (Northrop)
Mr. T. F. Connolly, A. B.	
'84	
Mr. F. Lee Chauvin	Mr. F. Knell
Mr. A. R. Reid	Mr. Pedro A. Espina
Mr. C. Fay	Mr. E. Beauce, S. B.
	Mr. T. F. Connolly, A. B.
'85	
Mr. W. Sweigert, A. B.	Mr. S. Haskins, A. B.
Mr. E. Beauce, S. B.	
Mr. E. J. Ryan, S. B.	
'86	
Mr. E. Luby, S. M.	Mr. E. J. Ryan, S. B.
Mr. D. J. McCann, S. B.	Mr. J. E. Fitzpatrick, S. M.
Mr. S. Haskins, A. M.	

Secular Professors in St. Ignatius College.—Continued.

Appointed	*Resigned*
'87	
Mr. C. Lastreto, A. M.	Mr. E. Luby, S. M.
Mr. T. Killian	Mr. F. Lee Chauvin
Mr. J. Leddy, A. B.	Mr. W. L. Whelan, A. B.
Mr. J. Gallagher	Mr. E. Beauce, S. B.
Mr. V. Tobin	
'88	
Mr. F. Jung, S. B.	Mr. C. Lastreto, A. M.
	Mr. C. Fay
'89	
Mr. J. Dwyer	Mr. S. Haskins, A. M.
Mr. G. Connolly	Mr. V. Tobin
	Mr. A. R. Reid
'90	
Mr. M. S. Lehan	Mr. J. Dwyer
Mr. W. Bourke	Mr. W. Sweigert, A. B.
'91	
Mr. T. J. McAuliffe, A. B.	Mr. M. S. Lehan
Mr. C. J. Comyns	Mr. A. Thornton
Mr. M. W. O'Connell, S. B.	Mr. J. Leddy, A. B.
'92	
Mr. R. M. Barry	Mr. T. J. McAuliffe, A. B.
Mr. F. P. Haynes, S. B.	Mr. C. J. Comyns
Mr. J. A. Lenahan, S. B.	Mr. D. J. McCann
Mr. Edw. J. Banning, S. B.	
'93	
Mr. D. M. Burnett, S. B.	Mr. J. Gallagher, S. B.
Mr. A. Thornton	Mr. T. Killian
Mr. Pedro Espina	
Mr. Thos. Hickey, S. B.	
'94	
Mr. George Wood	Mr. D. M. Burnett, S. B.
	Mr. W. Bourke
	Mr. A. Thornton
	Mr. E. J. Banning
'95	
'96	
	Mr. M. W. O'Connell, S. B.
'97	
Mr. John L. Mulrenin, A. B.	Mr. Richard M. Barry
Mr. C. B. Newton	Mr. John A. Lenahan

Secular Professors in St. Ignatius College.—Continued.

Appointed	*Resigned*
'98	
Mr. Francis I. Fenton, A. B.	Mr. Fred. H. Jung, S. M.
'99	
Mr. Percy R. Hennessy, A. B.	Mr. Francis P. Haynes, S. B.
1900	
Mr. Edward F. O'Day, A. B.	Mr. C. R. Newton
	Mr. Percy R. Hennessy, A. B.
'01	
Mr. Wm. J. Kieferdorf, A. B.	Mr. George A. Connolly
Mr. Wm. T. Ross, A. M.	Mr. Thos. W. Hickey, S. B.
	Mr. Edward F. O'Day, A. B.
'02	
Mr. Francis I. Barrett, A. B.	
'03	
Mr. Owen E. McCann, A. B.	Mr. Francis L. Fenton, A. B.
	Mr. John L. Mulrenin, A. B.
	Mr. Francis I. Barrett, A. B.
'04	
Mr. Joseph T. Raphael	
Mr. Edward L. Kirk	
'05	

Other professors there have been who have taught for a short time only, and hence their names have not appeared in the college catalogues.